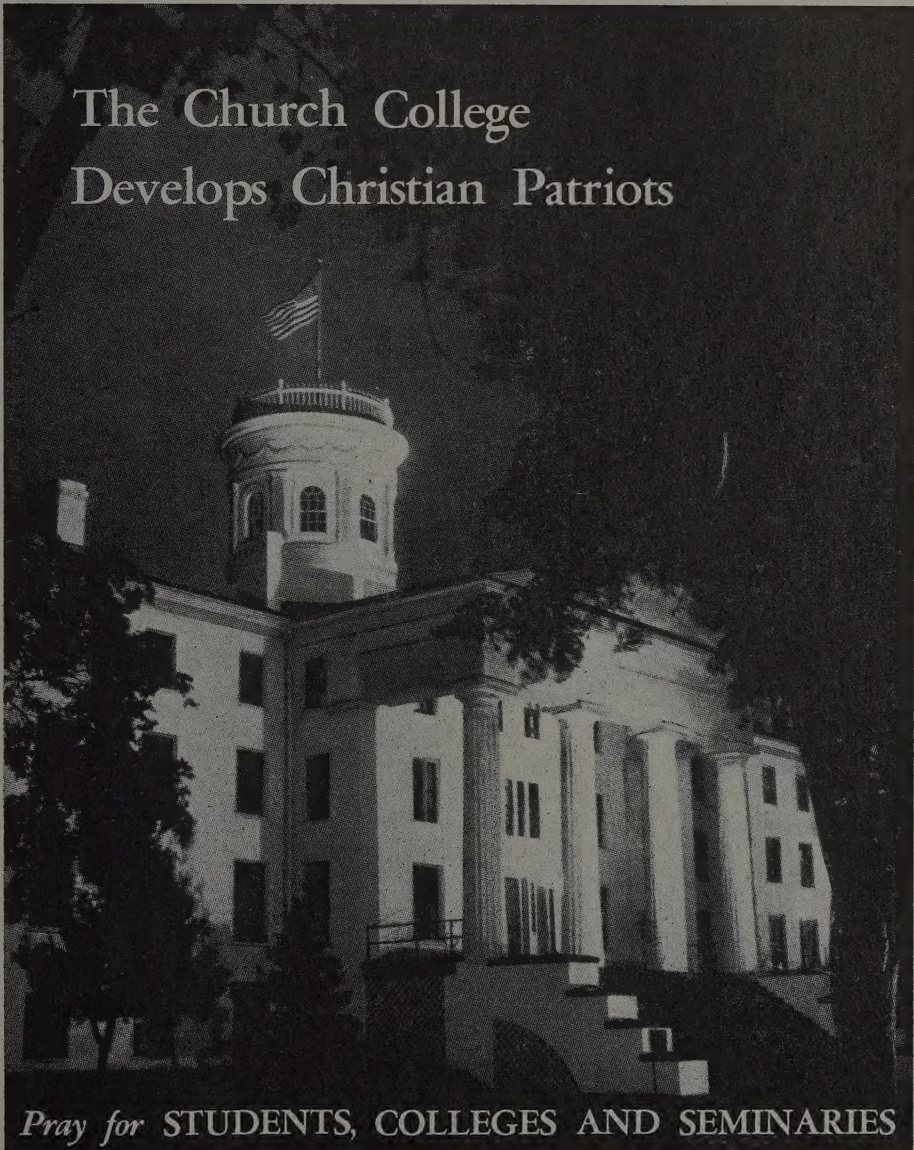


The LUTHERAN

The Church College
Develops Christian Patriots



Pray for STUDENTS, COLLEGES AND SEMINARIES

In Our Country's Service

DEAR God and Father of us all, we who in this church enjoy the privilege of worshipping our beloved Saviour as we follow Him through His sufferings, through the death upon the Cross and into the glorious Victory of the Resurrection do offer up our humble prayers to Thee. Hear us, we humbly pray, as we ask Thy special blessing upon our sons and daughters in the various services of our beloved country. Be near them with Thy protecting love. Grant them courage and fortitude in anything they are asked to face. Endow them with Thy Spirit of Love. Finally hasten the day when in Thy mercy they may return to us in our homes and in our church. Hear us, heavenly Father, for the sake of Thy dear Son, Jesus Christ, our Lord and Saviour. Amen.

—A Lenten Prayer by Martin J. Hoepfner.

Norway's Heroic Lutheran Church

"It is a privilege to speak a word concerning Norway's present distress. This is especially true because of the religious elements in that distress. Thoughtful men are discerning increasingly the deep participation of religion in the world's turmoil. This is in truest respects a religious war, a holy war. When a true, an enduring peace comes, it will develop as in very large degree a religious peace, a religious victory. As one contemplates the present confusion and struggle in this way it becomes evident that Norway's participation will be recognized ultimately as having been more important than we have conceived as yet. History will tell a wonderful story of Norway's religious heroism. The world knows even now how the bishops and clergymen and people of Norway's Lutheran Church stood faithful against every assault and how they have begun even now to win spiritual battles. These facts, I believe, mean far more in the way of final solutions for all nations and for all problems than we can estimate today. They constitute the shining of a great light amid all our darkness."

—F. H. Knobel, President,
United Lutheran Church in America.

The Religious Situation in Russia

INCREASING evidences are seen of a new day for the Church in Russia. While the old oppressive laws still remain they are not being rigorously enforced. More than 6,000,000 rubles has been given by official church groups to the government for war needs and openly acknowledged—showing at least that the churches are possessed of funds on a considerable scale. Several prominent churchmen have been appointed on government commissions. The Baptists of Russia, about 1,000,000 in number, participated openly in a World Day of Prayer with the 13,000,000 Baptists of the world on February 7. Carefully checked figures seem to show that about half the people of Russia still consider themselves members of the Church. There is a new interest among youth. Bibles, hymnals and prayer books are received with eagerness by Russian prisoners of war. The Russian radio in Tiflis announces that there is a new freedom for religion in Russia. When asked to what the survival of the Church under twenty-five years of persecution can be attributed, Professor Zernov, formerly of the Paris Seminary, himself a Russian Christian leader, says: "God does exist; Christianity has always been deeply rooted in the life of the Russian people and did not depend upon ecclesiastical organization; the type of state control established by the opponents of the Church has defects which provide a powerful proof that not they, but the Christians, know the truth about man and his nature."

—World Council Courier.



Mrs. Theodore Hobart Clark
(Nee Frances V. Miller)
Virginia Luther Leaguer

In one of this year's issues of *The Virginia Lutheran*, monthly organ of the Virginia Synod, a headline attracted our attention. It read, "We Shall Miss Her." Those words could introduce the announcement of a change of residence, or a journey, or a shifting in fellowship. They might even be the heading of an appreciative obituary.

But none of these indicates the significance of the headline. It implied a high appreciation of work done in years past by Mrs. Clark in person and under her inspiration and leadership.

As the change in name makes evident, there has occurred what is still deemed a promotion in our Lutheran circles; namely, marriage, and the acceptance of the responsibilities of household activities.

The following "who's who" of Mrs. Clark was published under her picture in the February *Luther League Review*:
Born in Shenandoah, Virginia.
Graduate of Marion College, Virginia.
A.B., Wittenberg College, Springfield, Ohio.

Special work at the University of Virginia.

Taught Social Science in the Shenandoah High School.

Served for three years as president of the Luther League of Virginia.

Secretary of the Children of the Church for the Synod of Virginia.

Serving as Young People's Worker for the Lutheran Synod of Virginia.

Member-at-large of the Executive Committee of the Luther League of America.

THE LUTHERAN joins with *The Virginia Lutheran* and *The Luther League Review* in good wishes for Mr. and Mrs. Clark.

The LUTHERAN
Official Journal
Lutheran Church

Contents

FEATURE ARTICLES
Who Will Be Our
An Admirable Proje
When Lutherans G
To Keep the Faith
Christian Servants

DEPARTMENTS:
Editorial
The Church in the
In the World's Eye
Washington
Among Ourselves
Sacred Sentences
Across the Desk
Sunday School
Young People
Books
Open Letters
News

NEWS LETTERS:
Midwest, North J
New York, Ken
Caroline, Nova

Editor
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Editor
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Departmental Writ
Oscar F. Blackwa
Mrs. Donald F. I
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April 14, 1943

Contents

FEATURE ARTICLES:

Who Will Be Our Pastors?	6
An Admirable Project	7
When Lutherans Get Together	9
To Keep the Faith	10
Christian Servants All	16

DEPARTMENTS:

Editorial	3
The Church in the News	4
In the World's Eye	5
Washington	8
Among Ourselves	12
Sacred Sentences	13
Across the Desk	14
Sunday School	18
Young People	19
Books	20
Open Letters	21
News	28

NEWS LETTERS:

Midwest, North Jersey, Metropolitan New York, Kentucky-Tennessee, South Carolina, Nova Scotia, Allentown	22
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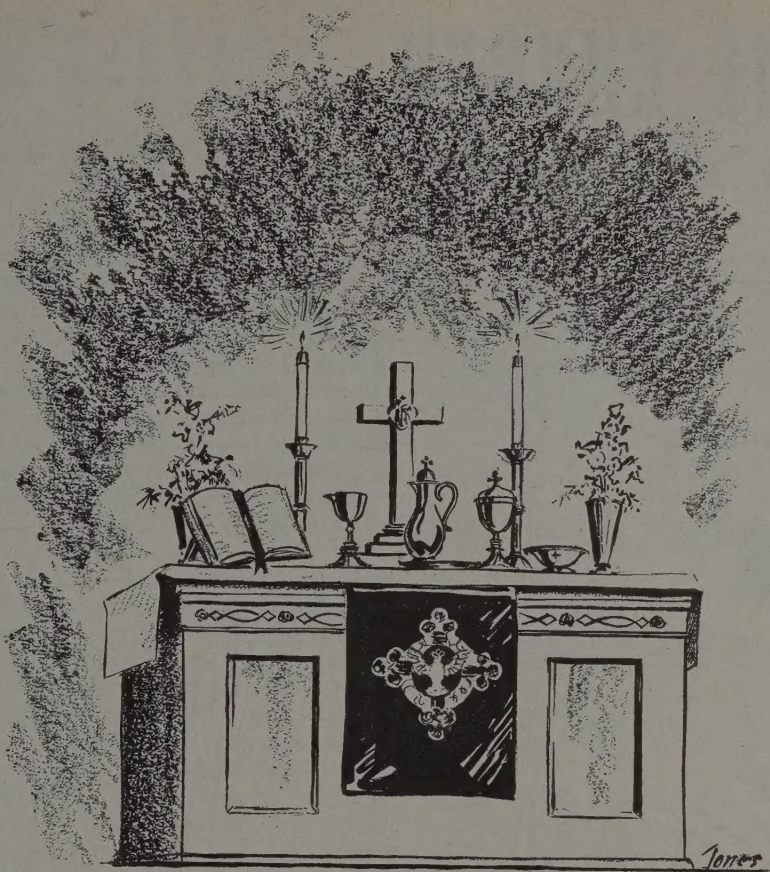
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April 14, 1943



"Yes, I Will"

NEXT Sunday thousands of catechumens will come forward at the summons of their pastors and publicly declare their faith in the Triune God as their Lord and Saviour Jesus Christ has revealed Him. The service of confirmation is among the most significant of all that are conducted by a Christian congregation. Though not in itself one of the sacraments, it is intimately related to Baptism and to the Holy Supper.

By his public declarations, the believer in salvation through Christ bears witness to his faith, thereby obeying a command and setting an example to others. It is true that the form in which public confession is made is the resultant of centuries of Lutheran practice. Except where illness or some obstacle of similar magnitude intervenes, the confirmands assemble before the altar of their church and kneel in humble reverence as the pastor with the "laying on of hands" declares them members of the holy Christian and apostolic Church. Thus the sanctuary consecrated to worship by the congregation and the altar with its symbols of the atonement and of divine grace become a part of the occasion.

As the rite proceeds, the participants again realize that their altar is more than a piece of furniture and the resting place for the cross, the communion vessels, the missal on its stand, the memorial vases, and the offering plates. It may have the elaborated form that has resulted from centuries of votive gifts, or be the mere table on which the army chaplain places vessels for holy communion in a jungle. It is in either instance the bearer of traditions of consecration that link past and present.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Pilgrimage to Washington

WHEN Church and State have something to say to each other these days, the proper procedure is for churchmen to go down to Washington for a little chat with President Roosevelt.



Among church leaders recently visiting at the White House were spokesmen of the Federal Council, President Henry St. George Tucker, Associate Secretary Roswell P. Barnes, and John Foster Dulles, chairman of the peace commission. They called on the President on March 26.

Late in February twenty Methodist bishops called on the President. One result of the call was the suggestion that Bishop Adna Leonard make a visit to troop encampments in Great Britain and North Africa.

Stars in the Service Flag

THE Augustana Synod has reports from half of its congregations on the number of men now in service. Of approximately 185,000 members of 570 congregations, 10,832 men are reported as being in the army or navy. The total for the synod would be about 20,000.

A survey of the United Lutheran Church made last fall showed 56,089 in service. As the ULC is about five times the size of Augustana, the actual number now is probably nearer 100,000.

Augustana figures also show that the number of church members who have moved to defense industry areas to take war jobs is 2,614 for 570 congregations, or about 5,000 for the synod. If the whole Lutheran membership in the United States has been affected in about the same proportion, there are about 75,000 church members who have moved into defense industry areas.

Augustana has probably not been so much affected in the migration as the United Lutheran Church, which

is strongest in the heavy-industry East. Government figures for population changes in Pennsylvania for two years (April 1940-May 1942) show 81,749 people moving out of Luzerne and Lackawanna counties, 68,000 out of the Pittsburgh area, 58,000 into the Philadelphia area, etc. The figures are based principally on data from registration for ration book No. 1.

When the Boys Come Back

CHURCHES have put stars in their service flags for many young men who were seldom in church themselves in pre-war days, points out the *Moravian*.

"Service flags dramatically remind us that many young men are members of the church only nominally. . . . The service flag is a revelation of the church's potential strength, but a reminder of its real weakness.

"The churches, pastors, and societies which are doing so much now to keep in touch with their members in service ought now to resolve not to relax later on."

Philippine Problem

THE Catholic Church must face a post-war problem of strengthening the faith of the Philippines, says *America*, Roman Catholic weekly. The chief problems are the shortage of priests and the activities of Protestant missionaries.

Before the war 82 per cent of the 16,000,000 inhabitants of the islands were Catholic. Yet there were only about 1,300 priests, one for every 10,000 Catholics. In the United States there is a priest for every 700 Catholics.

In 1942 the Protestants in the Philippines numbered 392,636, reports *America*. They had 500 pastors, 600 evangelists, 670 deaconesses, and 240 missionaries. There are theological seminaries and many mission schools. "They have money, influence, and organization.

"And they are assisted by the Filipino's charming yet unsuspecting

good will. In general, even the mature Filipino's outlook is still childlike in many ways. He confuses goodness of heart with correctness of thought. Protestants have been kind to him; therefore they are good; therefore their religion is correct.

"America has found out that Protestant 'evangelizers and civilizers' are a source of ill-feeling on the part of her Catholic Latin neighbors. The Catholic Philippines, too, resent the presence of these 'evangelizers and civilizers.' But even now the Protestants in this country are preparing to meet the post-war problems of the Far East. Even now they are devising means of re-establishing connections with their respective churches after the war. It is hoped that the Catholic clergy and laity of America will not be less alive to the post-war problems of their fellow Catholics in the Philippines."

Harnack Dead

ERNST VON HARNACK has been executed by the Gestapo, according to a report from Stockholm received by *Religious News Service*. He was a son of Adolf Harnack, Lutheran theologian who was a storm-center of controversy a generation ago.

Ernst von Harnack was classed as a prominent leader in confessional church circles, and at one time was actively associated with Niemöller. He was in the German civil service in pre-Hitler years.

Commission to Study

THE relation of the church to the war, "in the light of the Christian faith," is to be studied by a special commission of twenty-four American theologians.

The commission has been appointed by the Federal Council of Churches. The scholars will seek to formulate a statement on war as a problem not of ethics but of faith.

Chairman of the commission is Edwin E. Aubrey of Yale Divinity School. Lutheran representative is Conrad Bergendoff, president of Augustana Seminary, Rock Island.

IN THE WORLD'S EYE

By Julius F. Seebach

Our Food consciousness, imposed for various strategic reasons and by mysterious adjustments of policy, cannot match the absorption of the rest of the world in depth or extent. We are concerned with adaptation, which is far different from the engrossing interest of others in imitations. The Germans and French, for instance, are absorbed in the production of artificial meat, sugar, and lard from wood and charcoal. Much of this is based upon the experiments of Friedrich Bergius, whose genius did so much for synthetic gasoline. The Paris *Le Matin* reports: "In Germany today wood is being transformed into artificial meat and eaten in flakes either with sauce or in soup." In the Scholler-Tornesch Laboratories, near Hamburg, thirty to forty kilos of sugar, refined for human use, are produced from 100 kilos of wood shavings. In France a similar process produces sugar from chestnuts, and French scientists have just announced the making of butter from charcoal. The situation, however, exacts its price, which *Le Matin* expressed (February 17) in the query, "Are we going to eat our forests?" Sometimes it is even worse than that. The *Deutsche Bergwerks Zeitung* (February 13) announced that "owing to the temporary shortage of vegetables all workers in the mining industry of Germany would be supplied with two vitamin drops daily." But then something else must be used to produce the vitamins.

The Growth of sentiment for liquor control, even to the point of prohibition, furnishes an interesting focus for attention. State legislatures are considering all sorts of bills, predominantly local option legislation at present, though state-wide prohibition is being contemplated. Iowa, though it recently turned down a local option bill, has ruled that each purchaser of hard liquor shall be limited to a quart a week. Inasmuch as in Iowa hard liquor is sold only through state stores, the

ruling is applied effectively. Congress is receiving proposals to curb liquor sales in factory areas as a cure for shop absenteeism. Grenville Clark, who helped to draft the Selective Service Act, lately told the Senate Military Affairs Committee that liquor consumption hit an "all-time high in 1942," and that much of the absentee evil was due to that fact. Said he, "Everybody knows it, despite the hush-hush attitude about it. What else is Monday morning sickness?" The Japanese Diet is having a similar reaction, but for a different reason. It is seriously considering a bill to prohibit the sale of liquor to men under twenty-five, as a means of increasing their falling birth rate. Research had proved that the birth rate was much larger in districts where prohibition prevailed.

Strange Things are happening to food these days. The recent demonstration dinner, given in Washington by the Lend-Lease Administration to Cabinet members, congressmen, and representatives of the United Nations, was intended not only to show how shipping space could be saved by dehydrating and compressing foods, but also that their native qualities could be conserved—within certain limits, of course. No soft-boiled eggs, for instance. The outward results of this processing are interesting and suggestive. The imposing presence of water in all foods is brought home by the fact that dehydrating foods reduces ten tons of raw material to one ton, incidentally improving their keeping qualities. The further process of compression, developed by J. C. Donnelly of the Auto Ordnance Company and du Pont engineers, removes not only a residue of water but also the air, and thus saves thirty-five to seventy-five per cent additional cargo space. The compression process must be adjusted to various kinds of food, ranging from 250 to 2,500 pounds per square inch. This is intended to protect and preserve the vitamin and caloric values

of different kinds of food. Foods so processed are then sealed in cellophane to exclude all air and moisture. Another measure of the effect of these processes is presented in the statement that an ordinary shoe box will hold enough potatoes to feed 100 men, while a fourteen-pound package of compressed eggs will be equivalent to 537 fresh ones. No arrangements have yet been made to compress stomachs, except the pressure exerted by the rationing system.

The Recent eager curiosity about the location and condition of Hitler provides a fitting introduction to the report of a "military junta" in Germany which is said to be preparing to take over, "if Nazi military and economic difficulties continue to threaten a debacle." When the expected break comes—so says the report that claims the authority of a "German State official"—the military group is ready to offer the following terms of peace: (1) "Removal of the Nazi regime; (2) return to old frontiers which will be concentrated on defensive lines; (3) establishment of civil administrations in the occupied territories to be formed by nationals of the respective countries; (4) removal of all measures against the Jews; (5) a proclamation that Germany has no territorial claims beyond the borders of the old Reich; (6) a plebiscite for Austria; (7) a proclamation that Germany considers a strong Poland necessary; (8) adherence to the Atlantic Charter principles; (9) the granting of two African colonies to Germany." Several comments rise spontaneously—the continuance of a military caste in Germany will not be favored; in any event, whatever powers might be in the Reich would have nothing to say about setting up "administrations in the occupied territories"; Austria would prefer no plebiscite pressure emanating from that source, and Poland would distrust any kind wishes from that direction.

WHO WILL BE OUR PASTORS?

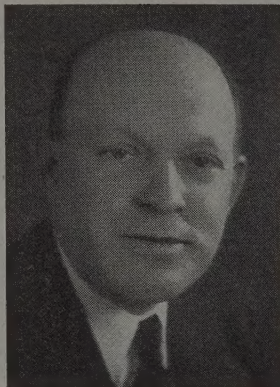
By Professor H. GRADY DAVIS

Who will be our pastors ten years from now? This is a critical question, whether we realize it or not. It is, humanly speaking, a desperate question unless we think of it and do what we can about it in time. There is real danger that after the military fight is won, the harder, longer, and more basic spiritual struggle may be lost, simply through the crippling of our ministry. We implore every Protestant Christian to look straight at the facts before dismissing this as a scare headline. It will take courage as well as realism.

It is a critical question even in point of numbers. In peace time we were not educating and ordaining a surplus of ministers. All were absorbed in making replacements and in meeting the expanding needs of the Church. This means that if we could now keep the enrollment in our seminaries at pre-war levels, we could do no more than meet ordinary peace-time needs. But the war has upset our program of ministerial supply in two separate ways, each of them serious in itself.

THE WAR'S EFFECT

The war has greatly increased the demand for ministers. Chaplains are vital and must be provided. But every pastor who goes into the chaplaincy leaves a vacant parish or prevents a vacant parish being filled. Some synods we know have as many as fifteen of every hundred active pastors in the chaplaincy, and the whole United Lutheran Church must not have less than ten per cent of its active pastors in chaplaincies. Special wartime ministries claim more. Some chaplains will of course be back in parishes ten years from now. But it is not likely that our armed forces will shrink to pre-war levels, and for this and other reasons we must expect a considerable permanent loss from the home front. The shortage will continue and become more critical for the duration. We would need many more ministerial students than we had before the war to supply this shortage. And by all human calculations we shall not have them. By no calculations can we have them unless the Church



H. Grady Davis, D.D.

bestirs herself and makes her calls effective.

The war has greatly diminished our visible supply of new ministers. Third and fourth year men in college, certified as ministerial students, may be deferred by the local boards. But the boards do not have to defer them, and we have lost a considerable number of *bona fide* students who would have entered seminaries last September. Seminary enrollment will be greatly reduced next September. The number of students we have any reasonable prospects of obtaining will be totally insufficient to supply our normal needs, much less the extra needs resulting from our losses from the home front. More pastors will die and retire than the number of seniors graduating this year in the nine theological seminaries of the U. L. C. A.

MORE THAN NUMBERS

Nor is it a question of numbers only. It is a spiritual struggle that must be won in Christ's Name and by His truth and through His Spirit, if the freedoms we fight to save are to be established in the world. We can lose this fight, even with numbers on our side. No peace can be just or durable that is not backed up by the integrity of the men and women of earth. The cause of individual soundness will not be easy to win. The pastoral leadership necessary to win it must be adequate not only in numbers but also in quality. It is not too much to say that the church that succeeds in manning its

pastorates now with able and consecrated and well-trained men will have a decided advantage over others in the years to come.

It is not yet clear what, if anything, can be done to meet the emergency during wartime. We do not need nor want draft evaders. Any special steps will have to be taken by the proper agencies. We can all pray. We can urge every proper man to enter and remain in preparation. We can believe that if we enlist and certify men for the ministry, a way will be found to keep them in school, if the war lasts long.

OUR PART

But suppose we don't do anything now about the post-war situation? Suppose we do nothing after we have prayed? There is much that we can do. The right boys are in our high schools and catechetical classes. The challenge to spiritual needs essential to life is great enough to claim the ablest among them, the kind desired. We can reach them at an earlier age and have them ready when the war ends. We can come to see that the divine call to the ministry is not just something to believe in, but it is a call we are to sound out strong and clear. Synodical committees on ministerial education can know their synods and "supervise and nurture all students for the ministry," as the 1938 restudy of the Call suggests. Every pastor can take seriously the Church's requirement in its model constitution for synods that he "seek out and encourage young men having proper natural gifts and qualifications to prepare for . . . the ministry of the gospel."

The Spirit's call does not come apart from the Word and the Church—which means the people in the Church. A layman said to me recently: "Our efforts to secure a pastor have taught me one thing. Our congregation has not done its part. From now on I'm going to do all I can to turn some gifted boy towards the ministry." This is something *you* can do. Why not begin it today? May the Lord of the harvest send forth some laborer through you!

He prayeth best, who loveth best

All things, both great and small;
For the dear God Who loveth us

He made and loveth all.

—Samuel Taylor Coleridge.

An Admirable Project

Young Synod takes Thought for Old People

By ROGER G. IMHOFF

A PROMOTIONAL campaign, designed to raise eventually—which means as soon as possible—a \$100,000 endowment fund for the Louisville Lutheran Home at Jeffersontown, Ky., has been set up in the Kentucky-Tennessee Synod with Pastor Howard M. Hauter, Florence, Ky., as campaign chairman.

The announced plans for 1943 are the culmination of important committee meetings held regularly during the past year by representatives of both the synod and its Home for the Aged. The campaign is designed to lay greater stress on the annual Mother's Day offering in synod than ever before and to conduct a concerted drive on the territory from August 8 to September 19 to meet the financial needs of the Home, which annually falls short of its rightful budget by \$2,500.

THE NEED

Mr. Leslie Eggers of First Church, Louisville, president of the Home Board, pointed out the need in the spring of 1942 and appointed a committee to "bring in a plan and program" in the fall. Last May the synod, in session at Fenner Memorial, Louisville, adopted a resolution providing, in substance, that provision be made for increasing the endowment fund of the Home and that a committee of three be appointed to meet with the Home committee to plan the program.

Representing the synod was Dr. Ira R. Ladd, Trinity, Louisville, synod's president-elect; Pastor Edwin J. Detmer, Memorial, Nashville; Lawrence Speckman, First, Louisville; synod's secretary-elect, Pastor Lorin L. Spenny, Zion, Park Hills. The Home Board was represented by Mrs. Lena Hoehn, Grace, Louisville, president of the Lutheran Home Aid Society; Mrs. George Janssen, Memorial Church, Louisville; George Dengler, Fenner Memorial, Louisville, treasurer of the Home; and the writer, who acted as chairman.

The leading recommendation coming from this meeting was that the

Lutheran Home Aid Society—heretofore a Louisville organization, and strongest backer of the Home on the territory—extend its work to each congregation in the synod.

WOMEN THE MAINSTAY

The Home Aid Society, consisting of several hundred women, has long been the stalwart financial backer of the Home, and last year contributed two-fifths of its income. Under the leadership of Mrs. Hoehn the women of all the churches in the synod have been approached either to form their own "Home Aids" or contribute to the work of the Jefferson County Aid. Membership in the Aid Society by contribution is open to both men and women through annual dues of \$1.20. The Louisville Home Aid meets monthly for a day of sewing, luncheon, and a devotional and business program. The 1943 meetings are being held the second Tuesday of each month in Bethany Church.

Final plans for the 1943 Promotional Campaign were made at joint committee meetings in December 1942 and in February 1943.

Members of the committee, in addition to Campaign Chairman Hauter and the writer who is committee chairman are:

Otto B. Gibson, Leslie Eggers and Lawrence Speckman, all of First Church, Louisville; Pastor Detmer, Nashville; Pastor Spenny, Park Hills; Dr. Ladd, Louisville; O. B. Elbert and Charles LaMar, Memorial Church, Louisville; William Furgerson, Grace Church, Louisville; Louis J. Bergenroth, George Dengler and John W. G. Wernz, all of Fenner Memorial, Louisville.

As a part of the general movement to aid this sixteen-year-old institution, the Home Board will request the synod, in session at Paducah in May, to add ten cents per capita to the apportionment table of synod for the benefit of the Home.

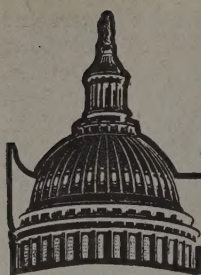
THE BEGINNINGS

Thirty years ago, because there had been a longing for a Lutheran institution on Kentucky soil, a prayerful group of Lutherans from Louisville and Jefferson County incorporated as "The Lutheran Orphans' Home of Louisville, Ky., under the leadership of Dr. S. S. Waltz and Dr. Harlan K. Fenner, pastors respectively of First and Second Lutheran Churches. After negotiating over a period of years, including a proposed day nursery in 1921, it was not until 1925 that the charter was amended to permit the care of the aged, which at that time seemed more necessary. The corporate title was changed to "The Louisville Lutheran Home" and the property of a century-old former Lutheran Sem-

(Continued on page 30)



The Louisville Lutheran Home for the Aged and the "Family"



By OSCAR F. BLACKWELDER

AND

RALPH W. LOEW

WASHINGTON

The President and a Private

THIS is a little story of democracy. Each year the President keeps the anniversary of his inauguration on March 4 by attending a special religious service. This year his slight illness on that date brought the service to the White House. The choir and rector were present to lead the devotions on his tenth anniversary.

In the choir was a friend of ours who arrived a little more than a year ago from Germany, driven from his homeland by persecution. This young man shook hands with the President and enjoyed the thrill of being in the White House. He leaves next week as a draftee in the Army. He's a life-long Lutheran and he smiled as he told us how he would keep the inspiration of the meeting with the Commander-in-Chief at a prayer service as he goes into the American Army.

Recluses

SOMEONE ought to make a sociological study of hide-away recluses who live within the shadow of the Capitol. Somebody told us that Boston's Beacon Hill also has the same phenomenon.

Two funerals in the past two weeks, at which one of your correspondents officiated, prompts this observation. In both cases second-generation families of wealth and culture were living in barren, forbidding loneliness, shutting themselves off from a world that raced past their doors. They tried to mark time amid an accelerated world.

Peanuts and Men

Two men died within recent weeks and both had spun out their intriguing careers via the peanut. George Washington Carver had discovered more than two hundred uses for the peanut and contributed this miracle of chemistry to the world. Steve Vasilakos, the peanut vendor at the White House street

corner, was the other. Both were of humble origin, both were of humble spirit. One will be remembered as a great scientist; the other will be remembered by Washington's politically and socially famous, who knew him well and who bought his wares. Both died poor in this world's goods. Dr. Carver preferred to stay on at Tuskegee; Steve gave away most of his earnings to many charities. With the invasion of his native Greece, Steve's anger grew white hot and in recent months he sold \$50,000 worth of war bonds. They were so different, these men who knew the peanut so well, yet they were strangely similar. Great Americans both. We salute them!

The Capital for Christ

ABOUT 8,000 persons joined Washington churches the first Sunday in this year. Now the churches are making an even larger evangelistic effort to reach newcomers. Using Easter as a logical climax, workers are organizing to visit the whole city in a systematic search for unattached folks.

Dr. Jesse Bader of the Federal Council was present on the training day to give the workers excellent counsel. Said he, "Too often we've tried to preach the Gospel by purse instead of personally, by proxy instead of proximity, by ringing church bells instead of door bells. We need to keep the motto of the early Christians, 'We teach, they believe, Jesus does it.'"

Lent

LENT is observed widely in the nation's capital with special services in all sections of the city. Our Lutheran churches hold city-wide services on Monday evenings during Lent. Epiphany Episcopal Church, in the heart of the business district, holds daily services at noon. Congregations in various areas have united to hold daily services in

theaters and churches. This in addition to the mid-week Lenten services sponsored by virtually all congregations. A serious effort is being made to observe more widely Good Friday afternoon as a time for worship with many stores and offices releasing employees who desire to go to church. As far as we can learn all of the Lenten services are being attended by large congregations. There are chimes, as well as the noise of boomtown, over our city.

Around the Town

THE next time you are here, plan to see the kneeling statue of *Lincoln* in the Cathedral. . . . *The Rev. Robert E. Lee*, Washington native, lately pastor in Blacksburg, Va., and just accepted as a Navy chaplain, is a collateral descendant of General Robert E. Lee. . . . Dr. Courtland D. Baker, of George Washington University, is writing a biography of the late Dean, *ZeBarney Phillips*, of the Cathedral and Senate Chaplain. . . . Congressman Albert L. Bulwinkle of North Carolina has introduced a bill accepting for the government the statue of *Sir William Blackstone*, immortal legal commentator, to be placed on Judiciary Square. . . . Congressman *Walter H. Judd*, former medical missionary to China, in his maiden speech gave his interpretation of the Far Eastern situation. It's a masterpiece. . . . The total value of *U. S. Property on Capitol Hill* is \$180,000,000 (perhaps the most valuable spot in Washington). The Speaker of the House, Sam Rayburn, is responsible for its protection.

Bureaucrats

A FEW weeks past Representative Bender of Ohio extended his compliments to the bureaucrats of Washington. When asked to define a bureaucrat, Representative Sparkman of Alabama proposed, "A bureaucrat is a government official whom you don't like."

Spanking

A WELL-DESERVED spanking has been administered the Congressman who criticized the service record of the President's sons. As usual, such indulgence in personalities produces more heat than light. Meanwhile, the real business at hand gets obscured. Issues and policies need honest appraisal and discussion.

When Lutherans Get Together

By ZENAN M. CORBE

It has been said that when Lutherans get together they usually separate farther apart than they were before. This description seems to fit the conferences on Lutheran union held in this country during the past century. On the other hand, it is quite certain that when Lutherans get together to do something for their fellowmen, there is very definite harmonious unity of action. The truth of this is demonstrated in the history of the National Lutheran Council, where more than two-thirds of the Lutherans in America have worked together in Christian fellowship while serving their fellowmen at home and abroad. Without this co-operative service Lutheran mission work in foreign fields would have suffered tremendous losses and the persecuted Lutherans in many lands would have had little, if any, relief.

A few years ago a Commission from the Executive Board of the United Lutheran Church met with a like group from the American Lutheran Church and discussed methods, a proposed constitution and a plan of operation for a common work among colored people. A presentation of the findings was made at Omaha, but the convention had already been considering a report on one of the first mentioned Lutheran "get-togethers" that had prepared an additional statement on the confessions; so, the delegates were in no humor to continue a debate, which already was headed toward a dead-end alley. The result was that the entire matter of united work for colored people was referred to the Board of American Missions as a part of its regular duties, with instructions to go ahead if any practical way of conducting a co-ordinated work could be arranged.

WORK NEED SEEN

At the first meeting of the representatives of the Board of American Missions with those of the American Lutheran Church, the entire field of work among negroes in America was discussed and, in view of the great need revealed, it was quite certain that the Lutheran

Church had a definite responsibility to carry its share of the burden in a field that was white unto the harvest. It was decided to go ahead and unitedly attempt something for these masses of unchurched people, and postpone constitutions and rules and other such items until an occasion arose showing the need of regulations.

A service that took place in the United Lutheran Church's colored congregation of the Transfiguration

theran Church, and was ordained to the holy ministry in his home church by the officiating clergymen, Samuel Trexler, D.D., president of the United Lutheran Synod of New York; Paul Andrew Kirsch, D.D., secretary of Home Missions of the synod, who presented the candidate for ordination; the Rev. Paul E. West, pastor of the Church of the Transfiguration; Frederick H. Meyer, D.D., of the American Lutheran Church, who preached the sermon; the Rev. Herman C. Schulz of Baltimore, Md., acting superintendent of Colored Missions in the American Lutheran Church, who was liturgist and presented greetings from the Board of the American Lutheran



The Ordination of the Rev. Samuel Lewis (kneeling)
(Left to right, standing) Pastor Paul E. West, the Rev. H. C. Schulz, President Samuel Trexler, Dr. F. H. Meyer, and Secretary Paul A. Kirsch

in Harlem, New York City, symbolizes graphically the unity with which Lutherans work together when they are thinking only of giving the Gospel to their fellowmen. This congregation of the Church of the Transfiguration, located in the largest negro city in the world, was developed over a period of years, and at last has seen one of its own children grow up and prepare himself for the holy ministry.

JOINT ORDINATION

Student Samuel Lewis, a member of this congregation, a graduate of Wagner Memorial Lutheran College of Staten Island with the degree of A.B., and a graduate of the Lutheran Theological Seminary at Philadelphia, with the B.D. degree, accepted a call to St. Philip's Church, Baltimore, Md., of the American Lu-

Church. There was the usual large congregation in attendance.

Of pastors present, several of whom had been in college and seminary with Mr. Lewis, three were asked to give their impressions in order that the report of this occasion might not seem biased. The Rev. John Chalupa, pastor of the Slovak Lutheran Church of St. Paul's, Bronx, New York City; the Rev. Albert T. Keyser, pastor of Gloria Dei Church of New Hyde Park, L. I.; and the Rev. Harold T. Hornberger, pastor of St. Mark's Church, Brooklyn, N. Y., wrote their impressions and brought out certain highlights, chief of which was the influence that a service of this character should have in breaking down the distrust and antagonism that exist in the United States between the races. In

(Continued on page 29)

To Keep the Faith

Missionaries ask Churches of North America to Maintain Needy Missions

"Of the monies collected in the 1943 Lutheran World Action appeal \$270,000 is to be used to bring aid to war-stricken missions in foreign fields. The need is great. The amount asked is the minimum that must be had if present work is to be continued. Many are the statements that come to us thanking us for the help that has been given. Here are six statements from six missionaries who have served in the places which we are now saving. You will want to read these personal testimonies. It will do your heart good to realize that because you have supported Lutheran World Action in the past these things have been made possible."



FROM SIX WHO KNOW THE SITUATION

• Of the many missionaries whom Lutheran churches of Canada and the United States have sent to non-Christian fields six are quoted in this article. None is a novice: all agree that the war has not, need not, and should not bring abandonment of any important work which European societies sustained as long as they could. We turn first to **Dr. J. Roy Strock**, whose years in India make him an authority. We quote:

"In August 1940, when we took over charge of the Telugu language section of the Schleswig-Holstein German Mission in India, we expected that all we would be able to do would be to keep things going. We thought aggressive work would be out of the question. What I discovered, however, was that in spite of all the disappointments and troubles through which the mission had passed from 1914 on, men like Dr. Sudarsana Rao, physician in charge of the Salur Leper Sanitarium, and Messrs. Christian and Ratnam, catechists, had been so faithful that the foundations laid by the German missionaries had not been destroyed. Advances proved entirely possible. I had the privilege of baptizing hundreds, not only in villages where congregations

had been established but also in about fifteen villages where previously there had been no Christians at all. This sort of experience shows that it would be nothing short of unfaithfulness on our part if we would allow the self-sacrificing work of German, Danish, and Norwegian missionaries, now cut off from their home societies, to disintegrate.

"My second experience is concerned with another German Mission—that of the Gossner Society of Berlin. Two or three days after the beginning of the present war Dr. Cannaday and I were sent by our United Lutheran Church Mission to Ranchi, the headquarters of the Gossner work, to find out, through consultations with missionaries and Indians, what we Americans ought to do. How encouraging it was to us to find in our Indian Lutheran leaders of that great mission with its 100,000 Christians a spirit of hopeful determination to carry on, whatever might happen. We came away from Ranchi with a feeling of deep gratitude. The Indian pastors and leaders gave every promise of being able, by the help of God and with the assistance of a small subsidy from America (actually, about \$400 a month), both to maintain and develop the work already established and also to prepare, through the high schools and the seminary, leaders for the days to come."

• Our brethren of the Augustana Synod have long been active in China. For their field in that country **Gustav Carlberg** has written:

"It has been said that war never changes anything. This is only a part truth. We can easily visualize great changes that will be brought about by the present struggle. Already the status of nations like China and India are undergoing changes. In China the extra-territorial privileges formerly accorded American and British nationals have been relinquished and

China takes her place as a fully self-governing nation on an equality with her allies. This will result in new opportunities for expanded efforts along all lines in China, including greater opportunities for mission work.

"It has been my privilege to see at first hand some of the fine results of Lutheran World Action since I was a member of the committee in China to administer relief to orphan missions. It was a joy to receive letters of appreciation from the Norwegian and Finnish missionaries in Hunan, as funds from Lutheran World Action had enabled them to continue essential services in their mission fields.

"The need for helping missions orphaned by the war, and thus cut off from their home bases, continues as before and, in addition to this, there is just now the pressing need for relieving the hard-stricken people of Central Honan where a famine of major proportions is now taking a huge toll of life. The Augustana Synod missionaries write and tell us about hordes of refugees attempting to make their way westward, many of them dying by the wayside. Little girls are sold, babies are thrown out."

• A dramatic incident in the present war's ruthlessness was the sinking of the *Zam Zam* en route to Africa. Among the passengers rescued and interned was **Olga Guttormsen**, a Norwegian missionary. She comments about months in Germany:

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6: 10.

"During the months of internment it was a privilege to have the assurance that 'I was not a stranger in a strange land.' Those of the 'household of faith' were concerned about our welfare and offered their assistance in many ways. They gave voice to the Lutheran World Action, and we sensed the gratitude for the help to their 'orphans' in missions cut off from the 'motherland.' Lutheran World Action is a reality to them. May it also be a means of accomplishing the peace for which God's children yearn in all lands, in these days and in the spirit of Him Who said: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'"—Matt. 7: 12.

• We next quote from a communication written by **Dr. Paul P. Anspach**, whose work in Shantung, China, is familiar to the readers of **THE LUTHERAN**:

"Lutheran missionaries from European nations have with bravery and

devotion preached the good news of Jesus Christ in many lands for decades and even centuries. Sacrificial giving on the home front has made this possible. Notable advances and gains in far-flung outposts have been achieved. The church has been planted in numerous places. Suddenly the flow of material aid from the home bases has ceased. Missionaries and native workers have remained bravely at their stations. They are like soldiers whose supply lines have been cut. Only extraordinary measures and efforts can save the situation.

"The Church in America must be as resourceful as our government. Missions representing years of labor must be preserved. It is within our power to do it. Victory gifts for the Kingdom of Christ must preserve gains and carry on the good fight. The Christian Church must be saved in all lands. It is the only real hope of this stricken world.

"Lutheran World Action is functioning well in the task of sending necessary aid. It is conserving momentous victories. Its strategy is sound. It needs only our help. We must contribute generously to save the Lutheran Church in many places."

• The great island of New Guinea has become familiar to us as the scene of bitter fighting. It was also the area of a successful missionary effort, now unfortunately interrupted. One of the men, the **Rev. Martin Ackerman** of the American Lutheran Church describes the scene of his departure:

"Not long ago I was forced to leave the work on a far-away field. Australian soldiers stood on the shore below the mission station at Salamaua, New Guinea, to see that I was leaving for evacuation in face of the Japanese invasion. But the natives knew what it would be like to be without a shepherd again. They waded out into the ocean as far as they could after the departing canoe so they could be with their missionary as long as possible.

"They knew the sorrow that would be theirs, for they had seen their missionaries from Germany taken away at the outbreak of war. Oh, how thankful they had been when we came to their field, and they prayed: 'Oh God, we thank Thee that Thou hast been so gracious as to send missionaries among us again.'

"Now that field is again shepherdless, due to the Japanese invasion of New Guinea. But how valuable it was that the work at Lutheran Mission Finschhafen could be carried on for those two years; but without the support of Lutheran World Action it would have been impossible. In that short time it

PUTTING OFF IS NO GOOD

By Ralph H. Long, General Director

IN the northern peninsula of Michigan live a retired pastor and his wife who are deeply interested in Lutheran World Action. He is nearing his seventy-sixth birthday, and because of failing sight must have his wife write the letter which has just come to my desk. It throbs with such genuine interest and is characterized by such urgency that it is worthy of wider reading. He says that while he still is able to move, live and have his being they want to make a contribution to this most worthy cause. So from his meager income they send a money order of five dollars.

That is not all. He continues: "Will see what can be done by May 23. Putting off such things is no good, even if it requires an extra stamp and money order fee to do what I am doing in two installments." Good! Brother pastor and wife, you have set an example for the whole Church and have emphasized a truth which all of us should know by this time.

Procrastination is the thief of time, and putting off what is a plain duty makes success doubly hard to achieve. Lutheran World Action is so urgent and so important that the Church dare not push it to one side as if it could be done any time.

By common consent the eight Lu-

theran bodies co-operating in this appeal have agreed to make **May 23 the day of ingathering**. In each of these bodies a group of leaders is at work to enlist and organize every congregation for the effort. There is nothing to prevent any congregation from doing its part before May 23; but where it is postponed except for the most necessary reasons it will be found that "putting off is no good."

As an example of thorough preparation the case of the Ohio Synod of the United Lutheran Church in America is mentioned. Dr. H. C. Roehner, the director, has organized a corps of group directors who will call on every pastor in the synod in person. They will deliver the folders and offering envelopes on which the names of the members are placed and see to it that a special letter signed by the pastor goes to every family in the parish. Such thoroughgoing preparation is bound to produce results. Watch the Ohio Synod!

If the ten thousand congregations all work together in this effort, it will give it victorious power. That is the plan—a *co-operative and simultaneous appeal in all the churches*. The time is short, it will not be long until May 23. Let us get ready now because "putting off is no good."

—Lutheran World Action
Publicity Committee.

was possible to strengthen them and prepare them for the day that is now upon them so that they will remain in the faith until we can return."

• Last to testify is **George K. Gulck, M.D.**, whose field of service was in Liberia, Africa. His communication begins with a paragraph of warning against the consequences of disobedience to the Church's great commission from Christ. We quote:

"Today a body of believers, comprising four millions, has decided to undertake a project called Lutheran World Action in the sum of one million dollars, of which \$270,000 are to be given to war orphaned European Lutheran Missions, or roughly, seven cents per member. That insignificant sum will in a very poor measure satisfy the needs of these mission fields. It would barely cover the work budgets, not to speak of an absolute minimum living allow-

ance for the missionaries. We must bow our heads in shame when we hear that American Lutheran missionaries, out of their meager living allowance, have given as much as one third, or more, to European fellow missionaries who are completely cut off from communications with their home boards. They have learned fellowship in suffering.

"While similar appeals to the American Lutherans, made in 1941 and 1942, did not meet the proper response, may we all this year realize a fuller and deeper sense of our responsibility, duty and obedience to the Master. Let us beware lest we place limitations to His plan of action. We sing so glibly: 'We give Thee but Thine own,' and all the while we are keeping 'the trust' to ourselves. Let us take a lesson from the magnificent appropriations of the Norwegian 'government in exile' in London, of about \$200,000 in March 1941, and of \$120,000 in March 1942, to war orphaned Norwegian mission fields."

AMONG OURSELVES

By Margaret A. J. Irvin

Springtime Ramblings

THE days are growing longer and warmer. We take to leaving the windows open toward the afternoon sun and, even after we close them, the rooms hold that deliciously fresh smell of springtime.

Did you ever try to decide just what odors make up that characteristic scent of spring? It's worth considering at some length, although you will probably arrive at no definite decision. I always come back to the idea that it just smells like sunshine, which is quite unreasonable, since sunshine has no odor of its own.

The return of spring is an unreasonable business. It always comes, but never twice the same way. Perhaps that's where women got the idea that a new hat was in order every spring. You might be able to get through two or more winters in the same headgear, for winter is usually a long and dreary business. One year may be a little worse than another, but there is seldom that feeling of suppressed delight which just must break out in a new chapeau to greet the new season. And the more unreasonable the inner joy, the more unreasonable the hat.

At least, that is generally the case. Generalities are always dangerous. You may think immediately of some woman of your acquaintance who wears her gayest, most nonsensical creation with a sad and dutiful countenance. There are cases like that, but only a psychiatrist could really get to the root of such behavior. It is even more unreasonable than spring itself.

A lot of unreasonable things are becoming real to many of us these days; so perhaps we may some day understand the person who wears a silly hat above a solemn face. There are a lot of unbelievable facts taking on a reality that we never dreamed they possessed.

This matter of global weather is just one example. Do you remember how the geography teacher used to thrill us when she gave a "demonstration" of the way the earth moves about the sun? She would light a candle and place it on a safe spot on her desk. Then she would take a "globe" and spin it in her hands while she walked carefully around the flame. A very "graphic" explanation. We understood just how it worked. We "passed our test." And deep in our hearts we didn't believe a word of it.

How could a classroom demonstration show us something that our everyday living completely disproved? The sun rose in the east and set in the west. We knew that because it happened every day. We knew that the world was not just a round ball floating about in the ether, because we had walked for miles on its surface and never felt it budge. Nor did we put much stock in that idea about the air getting thinner. We knew that was pure myth, for how could anything be thinner than air? We learned the right answers and put them on our examination papers, just as we took the square root of numbers without really believing that a square root existed.

Now we are beginning to wonder whether there may be something in that square root business after all, for it seems the world does revolve exactly as we were taught it did. We have it on the authority of friends spread all over the globe that the weather where they are is pretty much what the geography teacher said it ought to be.

Another friend is spending his time teaching aviation cadets just what happens to the human body up there where the air gets thin. All the things we learned in the classroom have come true for us. They have entered into our experience at last.

This global conflict has made so

many unbelievable things seem real, we have difficulty following the old paths and believing only those things which are plainly spread before us. If global weather is now understandable, why not global brotherhood? Is it so unreasonable?

Can it be coming the way spring comes? A rush of gladness and hope one day and a plunging backward into grim winter the next, till suddenly it is here to stay.

They are a lot alike, spring and the dynamic peace of universal brotherhood. Perhaps they must come the same way.

But there is one big difference: You can't do anything to hurry spring along.

Woman Driver

MRS. MARTHA P. SMITH of Harrington, Del., is one of the first—if not the very first—woman in the country to drive a fire engine. When the volunteer fire company of her town was depleted by the rush of men into military service and into defense work, the fire chief asked her rather timidly whether she thought she could do a little driving.

Most women, despite their new equality, would have been scared green at the thought of handling the big \$7,000 engine. It is capable of pumping 200 gallons a minute. It has an intricate system of valves and gauges to regulate pressure and all the other things there are to regulate about a fire engine. You'd hardly expect a happy housewife—no matter how public spirited—to find it an attractive toy. Mrs. Smith, however, was not dismayed. She has mastered the big panting monster. She knows just what it's all about—even to cutting the condenser to cool the motor when pumping a fire. (I hope someone else knows what that means.)

While most women can serve their communities best by staying as far as possible from fire engines, it is altogether possible that word of what this one woman can do may spur others with her ability to similar efforts. Driving fire engines may not seem a feminine occupation, yet it is not at all out of keeping with woman's traditional role. To save life and property rather than to destroy it has been woman's part since the dawn of history.

SACRED SENTENCES AND OBSERVATIONS

Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal . . . now is manifested.

Romans 16: 25

AMIDST rocky barrenness in a desert place, a high wall shut from view a cultivated garden spot of rare beauty. Nestled there was the palatial home of a retired artist who had collected within his secluded sanctuary rich treasures of art and gems of great value. Even so a high "wall of partition" separated the "Gentiles" from the knowledge and enjoyment of the riches of God's grace until Christ came and admitted all who desired into "the mystery which hath been kept in silence through times eternal." In His name, we are privileged to invite all who are outside the pale of grace to come in through Christ, "the Door."

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The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

John 12: 17

"WHEN hearts are sore and spirits are bleeding, the feelings are receptive." When Jesus wept with Mary and Martha at the grave of Lazarus, all present were overcome with emotion; but this was the introduction to a more overwhelming passion which seized them when their grief was swallowed up in the joy over their friend's resurrection. In widening circles the thrill which gripped that sympathetic group spread to other sensitive and receptive souls who were drawn instinctively to the great Sympathizer. This multitude who "bare witness" to the transforming power of the Lord Jesus was swelled by others who followed Him through curiosity or in cynical opposition. The peak in numbers and in enthusiasm was reached near the village of Lazarus, when they who followed Jesus on the way to the Passover and they who came from Jerusalem to meet Him joined in the shouting of hosannas, waving of palm branches, and spreading of garments in the triumphal procession. May our confession be not

By J. WILLIAM McCAULEY

emotional only, but spiritual and deep-seated, sensitized by gratitude and love!

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Behold how ye prevail nothing: lo, the world is gone after him.

John 12: 19

'Tis a pity that the glorious sky of Palm Sunday popularity was to be darkened so soon by the clouds of doubt, opposition, and persecution which dogged the steps of Jesus throughout Holy Week. Yet in truth "the world is gone after Him," in spite even of the crucifixion; for Good Friday has been transformed by the conquering Christ into a "good" day of salvation for multitudes, the numbers of which surpass by far the crowds of the first Palm Sunday. On "Hallelujah Boulevard" the throngs who shout hosanna increase annually, as from all quarters of the earth they come to acknowledge Jesus Christ as the supreme personality and His Spirit as the transcendent force to save and regenerate.

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I tell you that if these shall hold their peace, the stones will cry out.

Luke 19: 40

It meant more than "kissing the Blarney stone" when Marine Corporal Barney Ross, back from Guadalcanal with shrapnel wounds, got down on his hands and knees and kissed the ground upon disembarking, as he had vowed he would if he got back to America alive. It was with somewhat the same devotion that the Jews loved even the stones of Jerusalem and its sacred temple. These stones, Jesus said, would "cry out" in sentimental loyalty if the enthusiasm of the people was restrained in expression at the most crucial time of Jewish history.

+ + +

Ye seek to kill me, because my word hath not free course in you.

John 8: 37

DOES man value more his peace of conscience or his security of fortune

or life? The deciding factor in shaping attitudes or in weighing choices is "truth in the inward parts." To the extent that truth dominates the spirit and shapes integrity, does one choose to do right or wrong. The Word of God in Christ, the embodiment of truth, determines choice and destiny. Some sought to kill Jesus because His Word was not in them; others sought eternal life because they believed in His Gospel. Shape your character, your life and conduct, by permitting Christ to "dwell in your heart by faith" and His Word and Spirit to control your mind and spirit.

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There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

Luke 9: 27

"POWARPS" is a newly coined word meaning "post-war planners." Their problem is how to make a better America fit into a better world after the war. Their goal is altogether good, even if the solutions and methods differ. To Jesus' disciples who underwent sacrifices and faced seriously the problems confronting the New Order they were called upon to help establish, the announcement of the coming crucifixion was offset in part by the promise that some of them would "in no wise taste of death till they see the kingdom of God." Three of them within a few days after this statement did see in the transfiguration of Jesus and in the presence of heavenly messengers the partial fulfillment of that promise.

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After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.

Revelation 7: 9

ALL distinguishing garments and uniforms will be laid aside one day for the "white robes" of the saints. The implements of peace and instruments of war will be exchanged for

(Continued on page 15)

Across the Desk



FROM the story of a flag pole dedication (of which a more detailed account appeared on page 28 in last week's issue) we quote: "Promptly at 16:45 General John B. Wogan took his place in front of the two Combat Command Generals and the members of the staff. *The band played ruffles*, and the entire personnel rendered the salute."

We have often heard of gold braid, brass hats, and even stuffed shirts in connection with our country's military activities. But to play ruffles! Alas, the poor citizenry, on whom all bills are drawn!

Now as so often happens when inferences are made and conclusions are drawn by persons who lack data, inquiries from men who have been in the service yielded the fact that ruffles in military practice is not a decoration nor garment, but a piece of music. It is a series of rat-tat-at-tat-tats that are a prelude to the band's welcome to a noted person or to the musical tribute at an important occasion. Not Emily Post, but some similarly eminent "formalist" would prescribe ruffles when the President of the United States goes on board a warship or at the dedication of a military area such as is Camp Beale in California.

Sometimes symbolism is the victim of misplacement. It would not be congruous in our opinion to play ruffles at the entrance of the president of the United Lutheran Church at a meeting at which a church anniversary is in process of celebration.

Traditions and Customs

We sought information in our trusty dictionary concerning ruffles, and what we read left us still guessing. Not that the direct reference to the term as it is used in military language was indefinite or ambiguous. What did arouse our curiosity was its origin. It is not a derivative of *rough* nor of *ruff*. There is no needle and thread apparent in its background, such as a seamstress uses to

pucker one side of a strip of fabric which will go round and round my lady's gown. You can guess as much as you like because the derivation is not known. It intrigues us—this surreptitious arrival of a bunch of band notes at a place of high honor in a solemn military ceremony. But there are many similar instances.

Doubtless it is retention and jealous protection of singular symbols that give class to military organization. Kipling in his *Barrack Room Ballads* makes occasional references to regimental ribbon and featured colors. In one story, if our memory is correct, he writes about an inscription on the silver used in the officers' mess. None of these is of great value or of more than incidental significance. But they are the distinctions of the regiment. The stories of them are drilled into every recruit. They are woven into the pattern of the men's loyalty. Their pride, that subtle factor that stimulates courage, connects with these traditions and transforms from latent to active all their resources of attack and defense.

It is not true that only war evokes the more noble of human qualities. There are daily reports of self-sacrifice, bravery, and altruism that are unsurpassed. Workmen brave death to rescue fellow toilers. Women expend their vital energy at the call of children and pitifully often in the care of cripples and defectives. The church has always had a few servants whose obedience to their Lord made them invincible as pastors, teachers, missionaries, and deaconesses. But military training seems to organize the influences that attach to their symbols. How marvelous are the forms of recognition given to the flag. From the day of formal enlistment until the hour of discharge the finest expressions of patriotism are evoked by "the colors."

Next Sunday (we repeat from page 3), tens of thousands of be-

lievers in Jesus Christ will promise allegiance to Him Who is the Captain of our salvation. There is much complaint among us concerning the imperfectness of our consecration. It is charged that our banner, the cross, does not command the respect and esteem that it deserves. To the extent that this indictment is untrue, an indignant denial is in order. And in so far as our loyalty has been diluted by indifference, rendered sluggish by indulgence, and corrupted by alluring lusts, we must plead for the grace of renewal. This is the hour of the church militant. The slacker to the King's command divides the power of his confession and puts the salvation of his soul in extreme peril. Particularly to the young folk who make their first public confession of faith would the valiant St. Paul address the exhortation he wrote to Ephesian fellow believers, "Wherefore take unto you the whole armor of God, that ye may be able to stand against the wiles of the devil."

"FROM LUTHER TO HITLER"

WE have observed for several years that the Roman hierarchy has permitted its journals to misrepresent and misinterpret the occurrences of the sixteenth century for the purpose of regaining that domination of central Europe that the popes claimed prior to the Reformation. There was a period during the first World War when the Vatican was uncertain of the final outcome, so until 1917 the Catholic authorities in Germany and Austria contributed to the morale of the Central Powers by ecclesiastical encouragements.

During the earlier years of Germany under the Weimar constitution, the Centrist, that is the Papal, party in the German parliament was a party to coalitions that made it the deciding factor in the issues. When the National Socialist regime began in 1933 and the Centrists were suppressed, the ever-obedient Franz von Papen was sent to Rome to arrange for a mutual covenant between Mr. Hitler and the Papal authorities. The major items in the contract were right to retain their parochial schools for the Catholic Church and no political influences by the church in the government of the Third Reich. This "concordat," as such treaties between Rome and civil au-

thorities are called, was not satisfactorily observed by either party. In a relatively brief period a situation arose not unlike what was said of the period of Marius and Sulla in the Rome that preceded Julius Caesar. "The one would brook no equal: the other no superior."

No one expects the Roman Catholic hierarchy to love Martin Luther, but it would be to their ultimate advantage to permit the truth about him to be printed and told. To place on him responsibility for the rise of national socialism and its personification in Adolf Hitler is as brazen a piece of deception as the world has witnessed since Jesus was accused of refusing to give tribute to Caesar.

Such a comment at this time is occasioned by an article in *The Sign*, an official monthly issued by a monastic order named the Passionist Fathers. Two assertions are indicative of the character of the story. We quote: "The genealogy of Hitlerism can be traced to the revolt of Martin Luther which divided the Christian family and unleashed nationalism." Also under a cartoon in which appear the figures of Hitler leaning on an unsheathed sword and Luther posed as a threat against St. Peter's, the legend reads, "Hitler is the spiritual successor of Luther. Luther divided, Hitler conquers." In view of the menace the magazine exhorts, "Go to mass often—daily."

The Lutheran Witness, in its issue of March 16, has an editorial under the heading, "Blaming the War on Luther." Its initial G we interpret to mean Graebner, member of the faculty of Concordia Theological Seminary and an influential member of the Missouri Synod's leadership. We quote his comments in full:

"We don't believe the average Roman Catholic citizen, be he layman or priest, seriously would contend that Martin Luther is to be blamed for this terrible World War II and that the spirit that brought it forth can only be eliminated by destroying Lutheranism. But there are spokesmen for the Roman Catholic Church who take just this position. We have seen uncomplimentary references to Martin Luther multiplying of late without reacting to them in these columns. But when a Catholic magazine prints a cartoon with the legend 'Hitler is the spiritual successor of Luther, Luther divided, Hitler conquers,' we conclude that enough is enough. The cartoon appeared in the January 1943 issue of *The Sign*, *National Catholic*

A King Goes By

By SARA ROBERTA GETTY

A KING goes by on lowly steed,
While joyous throngs take up the lead,
Their garments cast beneath His feet—
With scattered palms, and shouts they greet
One whom they claim as King indeed.

Yet, soon, although He knows their need,
The scourge and cross must be His meed.
They watch as, thorn-crowned, through the street
A King goes by.

Sometimes, complacent as to creed,
We plan for self, to climb, succeed;
Ambitious, owning no defeat,
Our satisfaction is complete.
While sadly—for we pay no heed—
A King goes by.

Magazine, and was reprinted in the *Christian Beacon* of January 28 as 'a significant bit of Roman Catholic propaganda against Protestantism in the United States.' It showed Adolf Hitler on a battlefield strewn with corpses and wrecked artillery, cities burning in the distance, and in the clouds the huge figure of a monk raising his fist against St. Peter's Church in Rome shown in a bright patch of sky. The article which went with the cartoon said, 'To undo the work of Hitler, it is necessary first to undo the work of Luther.' In order that this might be accomplished, this article went on to say, the world must be controlled by the Roman Catholic Church, then there will be peace and not until then.

"In the same issue of *The Sign* there was an editorial presenting the position of the Roman Catholic bishops that all Protestant missionary activity should be excluded from South America. They argue that it is an infringement upon the good neighbor policy for Protestant missionaries in South America to attempt to evangelize the Roman Catholics of those countries.

"It may be necessary to enter, at some greater length than is possible in this issue, into these charges. We certainly deny that Martin Luther or his doctrine or Lutheranism has had anything to do with the origin of the war. We wish to remind the reader, however, that the Pope certainly had something to do with the origin of the First World War. In 1914 a secret treaty was formed between the Vatican and Serbia which made the Roman religion paramount in the state and obligated the government to support it in every particular, and this in a country where

only one in every 300 persons was a Roman Catholic. The treaty was given at Rome on June 24, 1914, and was entitled 'Concordat Between the Holy See and the Government of Serbia.' It was signed by Raffaele, Cardinal Merry del Val (papal secretary), and Mil. A. Vesnitch, representing Serbia. It provided for Catholic officials who would control the teachings in the schools and in other ways prepare for the complete subjugation by the papal power and by the intrigues of the civil powers of Bohemia. The papal authorities boasted of their accomplishments, and in this boasting they let out the secret of the treaty. This resulted in stirring up the liberty-loving people of Serbia, and this, in turn, resulted in the shooting of Ferdinand, heir to the Austrian throne, and this brought on the World War.

"What would our Catholic friends say if without the least provocation we would have published a cartoon showing the Kaiser on a battlefield, with the Pope in the pall of smoke rising over him, blessing him for the help which he gave the Austrian aggressor? Would it not be said that we were deliberately trying to set citizen against citizen at a time when this country needs a unity of effort undisturbed by factional quarrels?"

Sacred Sentences

(Continued from page 13)

"harps" and "palms." But the processional appearance, music-making, and palm-lifting of the victorious and exultant symbolize only feebly the jubilation of glorified spirits in bodies celestial. The evergreen palms of Palestine, uplifted by those other waving palms of human hands, will like all things earthly give way as do shadows before substance, as passing prototypes before eternal realities. The Palm Sunday procession is but the vanguard of the hosts redeemed, the "great multitude which no man could number."

PRAYER

GRACIOUS Heavenly Father, give us, we pray, the mind that was in Christ Jesus. Help us to know the Truth as revealed in Him, and grant us grace in all things to do Thy holy will. Hasten the triumphs of Thy Kingdom, until all hearts shall be brought under the rule of Thy Spirit, and the whole family of man shall constitute a brotherhood bound together by the bond of Christian love. In Jesus' name. Amen.

CHRISTIAN SERVANTS A



Many women in key secretarial and administrative positions in the general church, and parish workers have been readied for their careers by church colleges.



Chaplains in training camps of armed forces take the place of understanding and approachable deans at colleges.



A church vocation is not more important than consistent Christian testimony from a lay industrialist.



The Christian movement needs convinced leaders in employed parish or mission work; but it needs them also in the important vocation of school teaching. Full-time Christian living in the school room preaches mightily.

(Right) Overseas missionaries are frontiersmen of world brotherhood. Our colleges and seminaries have a global influence through them.



The nurse and the nurse restore God's gift of health.



(Above) With the all-pervasive demand for law, the lawyer's life is a life of great demand.

(Left) Both the plowman and the lawyer are part of God's plan for abundant life.

The Lutheran

L



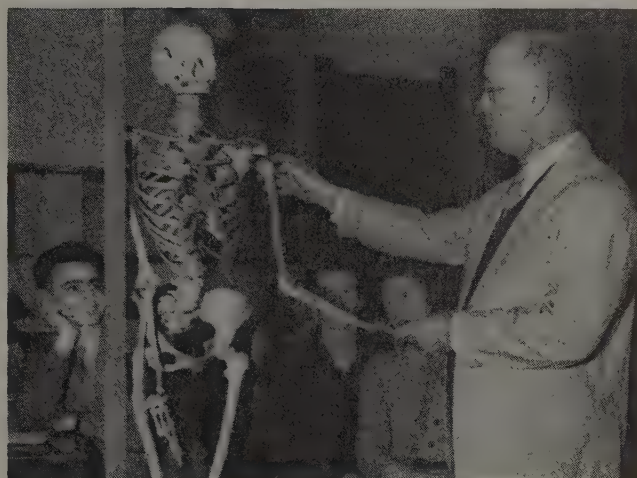
The four women's divisions of the armed forces are developing Christian ideals in their ranks. Their directors, pictured here, have carried over into their services many of the morale-building practices of our church colleges. L. to r. Major Ruth Cheney Streeter, Women's Reserve, Marine Corps; Lt. Commander Mildred McAfee, WAVES; Colonel Oveta Culp Hobby, WAAC; Lt. Commander Dorothy C. Stratton, Women's Reserve, Coast Guard.



aconess nurture and



Many physicians are as truly "called" to their ministry of healing and counseling as are clergymen. Pre-medical courses at a church college are intended to foster such vocations.



Scientists who unfold the physical facts of human life reverently exert a life-long influence on their students.



increase in de-
e broken and
standards are in



Social workers make such clear and simple applications of the Gospel. But the complex life patterns into which their work takes them demand more and more that they have adequate technical and Christian training.



From every quarter of the globe comes a cry for Christian leaders who can deal creatively with the problem of poverty.



(Left) Labor problems call strongly for leaders whose motives are noble. Our church colleges are giving more time to social studies.

d the preacher
riving us more

SEEN WITH THEIR OWN EYES

Emptied Tomb of Jesus Excites Fear and Awe

John 20: 1-17. The Sunday School Lesson for April 25

It is quite customary to say concerning the resurrection of Jesus of Nazareth that it was the greatest miracle that ever happened. No one can find fault with that assertion, for it is true. But if nothing more is involved than an occurrence of something wonderful, unusual, and baffling, then the event is only a challenge to a human quest for an explanation, a sort of "first" among those enigmas which have again and again presented themselves for explanation.

If such were an adequate valuation of our Lord's self-submission at Golgotha and His triumph the third day thereafter, the resurrection history would be little more than one of the several "traditions" that have been formulated in connection with human mortality. Greek and Roman philosophies, the sagas of Goths, the crude superstitions of animist primitives, and indeed the speculations of scientists of our own time—each testifies in some fashion to man's refusal to admit that his death is the absolute end of his being. But the testimony of the "eyewitnesses" of the resurrection of Jesus has an infinitely more significant individual, spiritual, and personal content. These apostolic men had as their purpose (we quote the words of the beloved disciple), "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name."

Basic Facts of Record

Since the purpose which was in the mind of John and his contemporary apostles was to convince men of all classes and races of the power and authority of their Lord, the evidences that are provided in the New Testament for the resurrection of Jesus are such as can be comprehended by men of average intellectual power and habits of thought. It was doubtless known to all of the disciples, however scattered they were on the night of the crucifixion, that an armed guard had been placed around the sepulcher in which the body of Jesus had been laid. This guard was put there in order that there might be no fraud perpetrated upon Jewry by the zealous followers of the Nazarene. But such protection against robbing a grave to hide a dead body did not occur to the women by whom Jesus was held in high and loving esteem. Therefore, when Mary Magdalene early "on the first day of the week" came to the tomb, she noticed at once that the stone which had been placed at the entrance, in accordance with the custom of the Jews, was rolled away.

The narrative proceeds very simply. She turned back and met Peter and John, who also were in company to make an early visit to the resting place of the mortal remains of their Lord. She said to them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." Such obviously is the first evidence of the conquest of death—an empty tomb. Peter and John advanced farther till they reached the very entrance to the sepulcher. Then John made a visual examination of the empty tomb. Peter stooped down, went in, and found that the burial clothes in which the body had been wrapped were left in an orderly manner, which indicated that no raid by ruthless robbers had occurred.

The reader of the New Testament will observe that there is the same meticulous regard for details in the testimony of those who had the opportunity to view the several occurrences of this "first day of the week." The return of Mary and her conversation with the Lord are so apt in their depiction of the sadness and then the gladness of this devoted woman as to place its happenings unmistakably in the realm of reality. The conversation of the two on the road to Emmaus is a further indication of proofs which could not be interpreted otherwise than as the Lord's conquest of death. There is finally the presence of Jesus in the midst of the ten as they gathered toward evening on this first day of the week in the Upper Room, "the doors being shut for fear of the Jews." With that occurrence

there could no longer be doubt as to the reality of the Lord's resurrection.

Interpretation of These Facts

If, however, the evidence is such that the humblest mind cannot fail to be convinced by it and that the most scientific thinker must find in it an exhibition beyond his power to explain; if also those who were eyewitnesses made no effort to involve their testimony in mystical phrases such as one would almost expect to find under such circumstances, then the New Testament's own interpretation of what occurred establishes a valuation which is far above the incident of the return of a human soul to the body from which it has departed at the command of death. A very simple way of making the contrast between the resurrection of Jesus and the revivification of a corpse is to think for a moment of the raising of the widow's son or of the call of Lazarus from the tomb in which he had been laid. Neither of these persons had any particular after-history. But in the case of Jesus, the apostle to the Gentile writes: "He ever liveth to make intercession for us." And in another portion of his letters Paul declared: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

We synopsise into brief sentences what became the believers' understanding of the resurrection of Jesus of Nazareth from the dead. They saw in it, first of all, the fulfillment of those prophecies that had been spoken centuries before in connection with the destiny of the Chosen People. Second, is a realization of the promises which Jesus had made to them. He Who could conquer death was obviously the Sent One of God. And when He declared, "Whosoever believeth in me shall not perish, but have everlasting life," He was able to make good on that promise. And relying upon such authority, the disciples went everywhere proclaiming the new covenant between God and man and pointing to Jesus, by Whom salvation had come to man. And there was finally, as John brought out most vividly in his visions at Patmos, the revelation of the New Testament, that when Jesus rose from the grave, He conquered death—not only the natural separation of the soul from the body, but He became the bridge which connected mortality with immortality.

DAILY BIBLE READINGS

April 19-25

- M. The Empty Tomb. John 20: 1-10.
- T. Jesus Appears to Mary. John 20: 11-18.
- W. Peter's Testimony. Acts 2: 22-28.
- Th. If Christ Be Not Risen! I Cor. 15: 12-19.
- F. Attaining the Resurrection. Phil. 3: 7-14.
- Sat. The Resurrection Life. Romans 6: 1-11.
- S. The Ever-Present Companion. Ps. 16: 1-11.

THE YOUNG PEOPLE

By Amos John Traver

The Open Road — An Easter Meditation

II Corinthians 4: 7-18

"And behold the veil of the temple was rent in twain from the top to the bottom . . ." Matthew 27: 51.

EVEN nature recognized the crime against her God in the crucifixion of Jesus. The vivid description in Matthew touches the imagination. The darkness that swept over the earth, the rolling thunders of an Oriental storm, the very ground shaking with an earthquake, and open graves with dead men come to life—all these are a fitting setting for the world's greatest tragedy. We can almost see the crowds of people tumbling over each other in haste to find cover, their hearts clutched with a fear they could not explain.

Those who sought refuge in the temple found added drama. A great, terrifying, ripping noise was heard, and the huge curtain hanging between the Holy Place and the Holy of Holies was torn from top to bottom. If they dared to raise their eyes, they could look into their most sacred place, where only once each year their high priest entered to find atonement for their sins. The curtain was both strong and beautiful. It was woven of twisted linen, with threads of blue and purple and scarlet. It was the sign of exclusion, of the vested rights of a race, of the divisive power of their religion.

With the death of Christ the way was open for every believer to the mercy seat. No longer by intervention of priest or saint need any worshiper come to his God. The open road to heaven was blasted out by grace. This sound of tearing cloth was but the prophecy of the rending of the tomb and the resurrection of our Lord. The noise of Good Friday finds its echo in the rolling stone of Easter. They are symbols of the open road to God.

The Veil of Sin

Death received its own deathblow on the cross. This was because the source of death was conquered. Sin builds barriers across our life's pathway. It hides the face of God from us.

Our sins have not only hidden God from us, but they have made it impossible for us to recognize our brothers. We are divided from each other by our

greed, our hate, our selfishness. Jesus not only found a way of forgiveness for us on the cross and made it valid by the resurrection, but He also helps us to master sin in our own lives. That which Christ did for Paul on the Damascus road, He does for every believer. He changes us, makes us fit to be called the children of God. He gives us power to live like Him, not in perfection, but He helps "to press forward toward the mark."

How sin does veil our vision. "I don't like him any more. He's ugly," said the little fellow. "Why, I thought he was your best playmate," said his mother. Then followed the story of greedy hands contending for the same toy. Our neighbor looks ugly to us when we have wronged him, or when the spirit of revenge masters us. In the light of the empty cross and the empty tomb we find the open road to forgiveness and renewal of strength.

The Veil of Mediation

Luther made much of his new-found doctrine of "the priesthood of all believers." It is the foundation truth for democracy. The very admission that we need human intervention between us and our God opens up the way to all kinds of priestcraft and fraud. This made the Reformation necessary. There must always be an alert eye upon organized religion lest it lay emphasis upon organization rather than upon religion. It easily stoops to professionalism.

By His death and resurrection, Christ "dedicated for us a new and living way through the veil." We may now come directly to our God. We can ask Him directly for our forgiveness. Christ is our advocate and He is one with the Father.

The open road through the veil to the Holy of Holies, the open road through the empty tomb of Christ—this is our invitation to come to our Lord. Recently an old woman died who never had been out of the county of her birth. There were good roads, bus lines, railroads, and trolleys. The way was there all those years, yet the open roads meant nothing to her unless she

traveled them. The open doors of our Lutheran churches usually reveal a wide aisle direct to the altar. No rail bars the worshiper from the symbol of God's presence. Yet thousands are walking past that open road, unmindful of their need to travel it.

We fight for religious freedom. We are ready to die that the road to worship may be open. What if we do not deserve to keep the road open, because we travel it so seldom?

The Veil of the Shadow

A study of words offers never-ending interest. Take the word *boulevard*. It originally meant a fortress or rampart. Sometime such a rampart must have been torn down and on its line a road laid out. There was room for a wide road and the land belonged to the state. So it could be parked with trees and grass—a far different street from the narrow, crooked lanes of the average French town. Boulevard became a word redeemed from war to peace. Now, when we want to designate a street as especially fine and wide and beautiful, we name it a boulevard. The rampart has become an open road.

So with the tomb. It was built like a fortress across our human highway. Death seems such a final barrier. There is no vision of the road beyond. It is the valley of the shadow. We can see the road drop down into the shadows, but we can see no farther. Indeed the dearest friends of Jesus, His disciples, had little hope after the cross. They could only dream of things that might have been. But Jesus tore the tomb in twain even as the temple curtain divided. Now we know there is a way through the rampart sin has raised. Jesus had gone through it and proved that it is an open road. We do not need to travel this way alone. Before He broke it open for us, it was a most lonely way. But now "I will fear no evil, for Thou art with me." That is what Christ did by His resurrection.

"Then into His hand went mine,
And into my heart came He,
And I walk in a light divine,
The path I had feared to see."

—George MacDonald

Road Signs

When we know the meaning of the open road, stricken of the barriers raised by sin and ignorance and death, we must be concerned about directing our fellow travelers to it. It is not an easy road, but the only road to peace. In the measure the Easter message brings comfort and courage to our souls we should be willing to enlist in pointing the one way to others.

* * *

To LEADERS: Topic date, April 25.
Next topic, Life Service Day.

Escape From Half-truths

The Nature and Destiny of Man. Vol. II—Human Destiny. By Reinhold Niebuhr. Scribner. 321 pages. \$2.75.

THIS "publishing event of the year" for the churches will doubtless shock and stir liberals far more than Lutherans, but it is a spiritual opportunity for any brand of thinkers and believers.

Lutheran readers will be disturbed by the assertion that present tragic events in German civilization "are not unrelated" to Luther's "inordinate fear of anarchy" and to his "indifference to the injustice of tyranny." It would be presumptuous for a reviewer to seek to demolish in a paragraph a carefully reasoned argument. Further, there is some ground for Niebuhr's contention that Lutheranism walks on the precipice of supramoralism while Calvinism is imperilled by a new moralism and legalism.

Yet to the writer it seems a rather astounding thing to accuse rugged, vigorous Martin Luther of quietism. Luther's "passive righteousness" is surely a relation of receptivity to God, not one of inaction toward men. That Lutherans have so feared moralism as to become at times "defeatist" in social ethics must be acknowledged, but that this is an intrinsic weakness of the Lutheran Reformation is decidedly debatable, as Adolf Koeberle has shown.

Regardless of difference in stress, Lutherans will rejoice over this book—its penetrating insistence that Catholicism underestimates both sin and grace, its depicting of the illusory optimism and sentimentalism of liberal American Protestantism which "is predominantly sectarian in origin and has therefore inherited the perfectionism of the sects." In Puritan self-righteousness Niebuhr points out Calvinism's weakness of feeling too secure in sanctification.

Yet none of this hits the central thesis of the book sharply. That thesis seems to be that current world tragedy invalidates secularism's optimistic ideas of progress, and that the whole truth of Christianity includes both the sin-grace concept of the Reformation and

the dynamic Renaissance affirmation of the rich possibilities of human existence.

This book is thus a Christian thinker's rethinking of faith and civilization in view of the tragic twentieth century. This dualism of Reformation and Renaissance is no forced synthesis, but is a paradox which roots in Jesus' prophetic Messianism. Jesus thus was moral and supramoral; He retained the distinction between good and evil, which an idealism like Buddhism destroys, yet indicated that in the final judgment the good are not really good (even the "righteous" receive mercy).

Those of us who have been proclaiming Christian resurrection rather than Platonic immortality, *agape* rather than *eros*, grace rather than merit, fellowship rather than mystic union, will find sympathetic and clear treatment in this notable work. And those who seek an escape from half-truths will find much stimulus in Niebuhr's masterful effort at synthesis.

Professor Niebuhr believes Brunner and Barth have too largely neglected the spiritual meaning of the Renaissance to win a profound hearing. Whether he will be more successful in presenting Christ to those who do not expect or desire a Christ, namely, to those who use virtue as a vehicle of pride, remains to be seen. Perhaps the finest effect of this great work will be upon churchly "idealists" who have been "dreaming of a Kingdom of God which is completely irrelevant to the tragic facts and problems of history." Such people seem unusually ready to see in Christ not only the triumphant "Son of man" but also a "suffering servant" who works in history.

GEORGE B. ARBAUGH.

Life Is a Journey

This Day . . . and Always. By Richard L. Evans. Harper & Brothers. 200 pages. \$1.50.

HERE is a book of heartwarming sermonettes dedicated "To those who would remember that life is a journey, and not a destination." Those who will accept the author's companionship and

open their minds to his kindly counsel will find in these devotional paragraphs refreshment and encouragement for their journey. One may come to this cooling spring beside the way and go on strengthened with hope and comfort in his travels toward the destination which God would have him reach.

There are 136 two- or three-minute meditations in the volume. "To Youth

in a Troubled Generation," "The Crowd and the Man," "Some Thoughts on Parents and Children," "The Promise of Things to Come," are some of the headings under which the author has grouped his comments on such topics as "Glamor," "The Meaning of Romance," "The Other Man's Burden," "Theories That Won't Work," "Vigil of Motherhood," "Smoke-Screen," "Beyond Tomorrow," "Those Who Grieve for Their Dead," etc.

At no point along the way does the writer dwell in the realm of the abstract. Instead, he offers at every turn the living Truth as one who himself has borne the burden and the heat of the day. And he does it "without shouting"!

There is melody here, too. Like the musical background against which all of these words were spoken over the Columbia network, the devotions ring with a loveliness of tone that tends to set the heart beating in tune with God.

RAYMOND D. WOOD.

Good Sermons

The Purpose and the Hour. By George Arthur Clarke. Revell. 160 pages. \$1.50.

PRESIDENT HERRICK of Andover Newton Theological School gives a true description of this volume of Lenten sermons when he says that in them the author "makes the last week at Jerusalem seem like this week."

That is just how timely these warm, spiritual and evangelical sermons are in their application of the words and deeds of our Saviour in His last week to present-day world conditions. There are fifteen sermons, beginning with "Jesus and the City" and "What Jesus Expects of His Church," based on the incidents of Palm Sunday, following through to Calvary and Easter with character studies of Judas, Peter and Pilate under such titles as "Judas Wrecks Himself," "The Moral Tragedy of Playing Safe," and "The Collapse of Pilate."

"Have Faith in God" is the title of a challenging sermon on the saving and character-building qualities of faith and its need in overcoming the difficulties of these days. "Two Major Loyalties" is his title for a sane and scriptural treatment of the relation of church and state in wartime.

These sermons are enriched with a mass of timely illustrative material that makes them easy reading while their adherence to the message of the cross gives them the value of true devotional literature with prophetic timeliness to present world conditions.

ALVIN E. BELL.

Let the ULPH supply your books.
Mail orders are filled promptly.



Direct From the Chaplain

North Africa,
February 24, 1943.

Dear Friend:

AFTER serving for three and one-half months as overseas Army chaplain on active duty with troops, I have found that there is a distinct opportunity to render religious service.

I will never forget one Sunday morning when I held a religious service for seventy-nine soldiers and sailors. The old saying, "The closer you get to the front, the more often you pray to God," is true. On this particular Sunday morning we met among packing boxes in a large, vacant room. There was a serious note to our meeting. I had out only the portable altar set, and the altar cloths that my wife had beautifully embroidered, and I spoke on the Twenty-third Psalm. Then we sang, "What a Friend We Have in Jesus." We sang without instrument of any kind, and I led the singing, and I held the only song book in the room, for the rest of the song books were all packed away, and I was astounded at the beautiful and perfect harmony of religious melody. Tenors and basses blended perfectly. The men sang as if they were one man, animated by One Spirit and with a wistful and serious note. Most of the men were Christians. Some may have become Christians before the meeting was over, and everyone went out feeling that it was worth while to be a Christian.

Officers censoring enlisted men's mail, some of them professed unbelievers, came to me that afternoon, and said: "Chaplain, the men are writing home and telling how much they got out of the sermon on the Twenty-third Psalm. I think that I am coming myself to your church if you can do them that much good."

Most of the overseas church services are crowded in attendance. I have seen majors, captains, and lieutenants stand up throughout an hour's service, and have seen them glad for an opportunity to attend, even though standing. At the task force center before coming overseas I have seen Sunday crowded attendance and in addition to a large number seated, the walls and center aisle rung around with 120 standing. I have held Bible study and prayer service combined for nine nights in succession at the task force center and I have held Bible study for nine nights in succession on board transport troop ship in coming overseas. In each case

the number mounted in attendance each night. I was fortunate enough to be able to land a large number of Bibles and Testaments, and thousands of tracts and envelopes and sheets of stationery, and they have been highly appreciated by a large number of men. I would appreciate more supplies. Twenty-two pounds of mail are permitted to come over to me. Yes, this is a sort of hint to which you can make response.

But the best "absent treatment" that we can get from America is the prayers of the good people at home who stand back of us. At times, we can feel the power of a mysterious large volume of prayer that comes from somewhere. It must be rolled over to us from the shores of America, where we believe that these things of course exist. America has its thousands of little liberties and freedoms in countless things which simply do not exist here. Just one week in this war zone would send anyone back a devoted citizen for life.

(Signed) CHAPLAIN HERBERT T. NEVE.

A Magazine of Worship

Sursum Corda are the Latin words for "Lift up your hearts." These are the words which are spoken every time a Communion Service is used. They are also a title of a Magazine of Worship written and printed for benefit of all Lutheran organists, choir leaders, pastors and others interested in the worship services of the Church.

By tradition and in practice we Lutherans are a singing church people. We value the liturgy and the sacramental life it expresses. Our ideals are high. Literature is being produced to aid in a better understanding and a more spiritual use of our liturgy and our music.

This is the field of service into which the editorial staff of *Sursum Corda* has entered. Issue number one, of volume number five, has appeared in print. The contents are both for inspiration and for practical guidance. Some of the contents of the March 1943 issue are "Devotions in War Times," "I Went to Church," "Music for the Christian Funeral," "A Review of Anthems," "An Anthem List" for each Sunday of the quarter, Organist's Review of new music, Choir Clinic (questions answered). Three complete and high-grade sample anthems are included in the issue. These alone are worth the price.

Some good news should be added.

The number of subscribers is slowly increasing. About three hundred new readers have joined the readers' circle during the past few months. But there are many more that need to read *Sursum Corda*. Why cannot more and more church councils invest \$1.50 for a year's subscription for the congregational music leaders? *Sursum Corda* is a quarterly. The address is Elkhorn, Wis. The editor is Pastor Clarence B. Lund. We should also add that the magazine is non-synodical—just plain Lutheran. **GEORGE J. MULLER.**

An Enduring Reminder

The Rev. Donald R. Poole, pastor of Calvary Church, Arnold, Pa., has developed a service for new members received by the congregation of which he is the minister. It is a small mimeographed booklet which has been prepared and which gives those who join the congregation a well-defined idea of forms of co-operation in which they may participate. At the same time it refreshes the memories of members of long standing as to what was implied in their reception into the church and their promise to be devoted to its interests.

Pastor Poole's approach to the duties of the church member begins with the proposition that the church offers spiritual nurture. He has written that such nurture begins with a process of healing one spiritually sick; namely, the sinner. There is more than the remission of sins that rewards the faith of the believer. He becomes a part of the Church of Christ, the only institution on this earth that Christ has established for the embodiment of His witnesses. In that capacity he becomes a steward of God and thereby is given the opportunity to subject all of his life—his ability, his wealth, everything that he has—to the Master's service.

In the performance of these duties to God, he finds himself accepting responsibilities to fellow believers. Christianity's ethical basis is the sharing of one another's burdens. The church is thus the most consistently helpful of human social institutions.

The booklet concludes with references to the spiritual privileges that are extended by the church through its administration of the Word and sacraments, the means of grace to the believer and the medium which God has chosen for applying the power of God unto salvation. In its entirety the booklet is convincing.

Midwest Miscellanies

DECREASE IN NEBRASKA POPULATION BUT GROWTH IN CHURCH INTERESTS

By MARTIN SCHROEDER

AFTER fifty-five years of active service in the ministry, the Rev. P. Bieger has resigned as pastor of Trinity Church, Tea, S. D., which he has served for twenty-four years. However, in view of the acute shortage of pastors he has consented to continue until a successor for this field is secured.

Census Figures

For the churches of Nebraska it was no comfort to get the latest census figures on the population of the state. All but four of the ninety-three counties of Nebraska have decreased from April 1, 1940, to May 1, 1942, the total being 72,864 persons or 5.4 per cent. Even Lancaster County, with the state's capital city, Lincoln, lost 7,362 of its former 105,085 population. The four counties showing an increase have new defense industries, but even at that, their average is but 962—not enough to create excitement for church expansion programs. Combined with the decline in population during the previous census period, this gives Nebraska a total loss of more than 10 per cent since drouth and depression, and now the abnormal industrial demands elsewhere have hit this state. The end is not yet in sight. If in the presence of such conditions our churches in Nebraska still register growth, as they do, they deserve the respect of every thoughtful person.

One of the reasons that our church work has not suffered as the loss of population might indicate is that the young people's work through the Lutheran League is forging ahead with undaunted courage. The *Live Wire*, monthly publication of the Midwest synodical League, brings such a variety of reports from all over the territory as to prove the vigor with which the work is carried on. Elaine Naber and Myron von Seggern of Scribner, Nebr., are editors of this periodical.

The Rev. William Goede has accepted a unanimous call to St. John's Church, Shell Creek, ten miles northeast of Columbus, Nebr., and began his work there February 1.

Next in line for induction into the armed forces is the Rev. C. R. Goldenstein, pastor of Zion Church, Hanover, Kan., whose application for a chaplaincy has been accepted by the authorities.

Salem congregation of Fontanelle, Nebr., Dr. M. A. Ritzen pastor, has

passed through a remarkable year. In addition to leading in missionary contributions, they have liquidated a fourteen-year-old debt of \$3,300. It is also noteworthy for a rural congregation in a limited field to increase their adult roll through reception of new members by 27 per cent, bringing it up to 208.

The Rev. Herbert Pett has resigned the Perry, Okla., parish to accept a call to the Kansas Synod. Since March 1, he is serving as pastor at St. John's Church, Lancaster, Kan., formerly ministered to by the Rev. A. W. Malin, now of Lake Geneva.

Lutheran Student Center

To facilitate further the work among Lutheran students at the Nebraska State University in Lincoln, the two Nebraska districts of the Missouri Synod have acquired property for the erection of a Lutheran student chapel and student center. It is located at the northeast corner of the intersection of 15th and Q Streets. This is only one block from the campus, in the midst of student residences, and in direct line with the anticipated 15th Street boulevard, leading from the Capitol straight to the state university. The Rev. Henry Erck, their full-time student pastor, conducts Sunday morning services at the Student Union, requiring one of the larger parlors for the purpose.

President Fred C. Wiegman of Midland College, Fremont, Nebr., gave two addresses at the Ministers' Conference of the Danish Lutheran Synod at Blair, Nebr., home of Dana College and Trinity Seminary. His topics were, "Post-war Goals of the Church," and "Education Within the Church."

The Rev. E. J. Moede, who comes to Midwest from the Missouri Synod, was installed as pastor of St. Peter's Church, Hildredth, Nebr., March 7, by Field Secretary Martin Schroeder, D.D. Hildredth, a town of 361 population, has three Lutheran churches, two U. L. C. A. and one A. L. C. St. Peter's is now the only one that has a pastor, though until recently all three congregations enjoyed the privilege of hearing the Word in its purity by men of their own general body.

Anticipating further reductions in college enrollment and desiring to protect existing institutions, the Nebraska State Legislature has passed a law to enable state junior colleges to suspend

operation if deemed necessary for lack of sufficient students without endangering their legal status.

The February issue of *Lutheran Higher Education*, published monthly by Midland College, Fremont, Nebr., shows that the number of students during the second semester has changed little from the enrollment of a year ago, contrary to a commonly held expectation in regard to the unavoidable trend in college work. The report states in part:

"Enrollment at the college now stands at 275 as compared with 284 of last year. Freshmen number 120, as compared with 136 a year ago; sophomores number 81 as against 72 a year ago; juniors 34 and 31; seniors 20 and 28; irregulars 20 and 17. Extension students number 25 as compared with 27 of a year ago, and the seminary registers 23 as compared with 9. Sixty-one young men are enrolled in the reserve groups."

North Jersey News

By ALBERT P. STAUDERMAN

DESPITE the pressure of wartime activities in this busy state, Lutheran pastors gathered in large numbers recently for two inspiring programs presented at Calvary Church, Jersey City. The first of these was the "Welfare Institute," a day-long meeting held February 25 in the interests of Social Missions and sponsored by the Lutheran Service Bureau of Northern New Jersey; the second was the annual pre-Lenten retreat of the New Jersey Conference of the United Synod of New York.

The Lutheran Service Bureau was organized about two years ago as an intersynodical project in order to meet the growing needs of this area for welfare, relief and inner mission service. The president is the Rev. Herbert Gallowann (Missouri), who has had quite some experience in welfare work. At first the Bureau acted as a referral agency in handling the needs of local pastors. The assistance of the Lutheran Welfare Council of New York, Dr. Ambrose Hering, secretary, was of great importance in this. But gradually the work of the Bureau is expanding, largely because of the enlarged financial support it is gaining.

Many pastors and state welfare officials took part in the "Welfare Institute," with more than seventy-five in attendance. Those of our Church who conducted portions of the program were Pastors Rufus Cornelsen, Henry Berkobin, William Behrens, J. Henry Meyer and Dr. Hering. The Rev. Harold C. Letts is pastor at Calvary Church.

March 2 about thirty pastors came together for the pre-Lenten retreat at Calvary Church. A service of Holy Communion was held in the morning, with the officers of conference officiating. The Rev. J. Henry Meyer of Elizabeth is president; the Rev. Cyrus M. Wallick of Maywood, vice-president; and the Rev. Edwin Knudten of Ruthersford, secretary. Pastor Wallick delivered an excellent, thought-provoking sermon. It was his last official address as vice-president of conference.

Pastor Wallick of Maywood will leave for his native Ohio on May 1 to take over the pastorate of Our Saviour Church in the Oakwood section of Dayton. This is a new mission congregation, but Pastor Wallick has never been afraid to tackle a new and difficult job. In fifteen years as pastor of Redeemer Church, Maywood, he has built up a strong and progressive congregation despite many hardships. He leaves in Maywood a fine stone church building, a congregation of more than 400 members, and a well-planned program for future expansion. Pastor Wallick has also been active in community, civic, and synodical affairs. The New Jersey Conference will miss him, but we realize that the Buckeyes always consider their home state best. May God's blessing rest on him in his new work!

At the afternoon session, the Rev. Charles Krauth Fegley of Weehawken was in charge. He presented a series of soul-searching meditations on the subject, "Let Us Ponder Our Shepherdship." The pastors were asked to contemplate their calling, as God regards it, as it relates to the people, and as Jesus has portrayed it. A deeply reverent atmosphere pervaded the entire session as through prayer and meditation this serious-minded group of pastors gained strength and help for the Lenten season.

Pastors Mourned

Groups of pastors also gathered on two other occasions of recent date, far less joyous. On both of these, they came as mourners to pay last honors to beloved colleagues. The first of these sad events was in January, at Redeemer Church, Jersey City, where services were held for the popular and well-loved Pastor Alfred Weber, who was called Home in his forty-second year. After a faithful pastorate of thirteen years at Hasbrouck Heights, Pastor Weber had barely begun his ministry in Jersey City, having served only one year. To know him was to love him, and he will be missed very much.

After a fruitful ministry of forty-eight years, death also called to rest the Rev. Dr. Adolph H. Holthusen, pastor emeritus of Emanuel Church in New

Brunswick and former president of Wagner College. Dr. Holthusen, widely known and beloved throughout the entire Church, had served several very successful pastorates and was also active in the larger work of the Church. In ill health for the past year, he had given up much of his active work. The fruits of his work are not yet all gathered, for his fine influence will affect the Church for a long time to come.

Among the Pastors

The Rev. George Heck has left St. Paul's Church, Linden, to become pastor of St. Paul's in Oswego, N. Y. He has left behind him a good record in the defense boom town of Linden, having built up the congregation and erected a fine church. Linden will not be without a pastor long. It is fortunate in securing a native New Jerseyite, the Rev. Harold Haas of Union City, former president of the State Luther League and more recently connected with Inner Mission work in Rochester, N. Y. Pastor Haas is undertaking his new duties at once.

The former pastor of St. Paul's, Oswego, has come into our conference. He is Pastor John A. W. Kirsch, who has started his ministry at St. Mark's Church, Elizabeth, one of the larger congregations in this area.

The Rev. Paul E. T. Lemke has retired from the active pastorate of St. John's Church, Passaic. He is at present still actively engaged in pastoral work, however, as he is supplying Redeemer Church, Jersey City, where his son-in-law, Pastor Weber, formerly ministered.

Congratulations are due to Pastor Gottfried Alberti of Ridgefield on his recent marriage to Miss Winifred Good.

St. Matthew's Church, Hoboken, celebrated its eighty-fifth anniversary in March. Dr. Herman Brueckner is holding this strong old congregation together excellently despite changing conditions in the city. The people are loyal to St. Matthew's and to their pastor, and that loyalty is well deserved. Dr. Brueckner also is in charge of the Seamen's Home in Hoboken. The Home has no political connections but is a purely Christian institution for the benefit of foreign sailors in the Port of New York.

Lutheran World Action

Plans are under way to put the "Lutheran World Action" appeal over the top in the New Jersey Conference. The Rev. Ivan L. Sterner of Dumont heads this district, and all congregations will co-operate to their fullest ability. Certainly this year "LWA" could share the motto of the Red Cross: "The need was never greater."

THE DAWN OF LENT

By JOSEPH M. DANDO

THE light of day slowly creeps
Upon a world of darkness—
A lurid, penetrating light
That burns itself into hearts
Of men, devout and penitent,
Souls who would now confess
The sin that dwells within,
And lives so oft misspent,
Men whose one desire
Is that His holy fire
And refining, cleansing ray
Will somehow make unforgettable
These holy days of Lent.
Springfield, Ohio.

A huge new embarkation camp is being erected on the territory of this conference. Intended for about 50,000 men, it sprawls over several towns in Rockland County. The Rev. Edward Buller, pastor of First Church, Pearl River, N. Y., has been named service pastor for Camp Shanks.

Mistaken Identity

Anecdotes usually belong in Dr. Melhorn's column, and sextons rarely if ever figure in news letters. But perhaps both these rules may be transgressed for the sake of the following story:

It has been the custom at St. Paul's Church, Teaneck, to hold a Good Friday service in which visiting clergy participate. Many strangers find their way into the church to attend this service. The sexton at St. Paul's is a faithful, elderly, white-haired, pleasant-faced gentleman named John Stein. Last year, after the service, as the worshipers were leaving the church, a kindly, middle-aged lady bustled up to astonished Sexton Stein. Pumping his hand, she said, "I'm so glad you were here again today. I always enjoy listening to your sermons."

Perhaps that should be the end of this news letter. But as an anti-climax, here is a word about the "home front." Here at St. Paul's we are deeply grateful for the blessings we have received. Despite the fact that more than 100 young men and women are away in the service of the country, our attendances have been setting new records almost every Sunday. Last year our communicant membership topped 500 for the first time in the seventeen-year history of the congregation. In addition to the regular budget for 1942 a fund of \$5,800 was raised to purchase additional property and retire the second mortgage. The debt is now at the lowest point it has ever been, and benevolence payments are increasing steadily.

Metropolitan New York

TENTH ANNIVERSARY OF LUTHERAN WELFARE COUNCIL

By AMBROSE HERING

OUR congregations in this widespread metropolitan area in common with other sections have found it difficult to maintain well-attended parish meetings, owing largely to wartime transportation limitations. Recently in the New Jersey district it took one pastor an hour and a half and he required three buses to travel six miles to attend our institute.

Social Mission Institute

Calvary Church, Jersey City, the Rev. Harold C. Letts pastor, was host the first week in March to an interesting and fairly well attended all-day institute arranged by a representative committee of the Lutheran Service Bureau.

The occasion represented an effort to acquaint our pastors with the public and private welfare resources and facilities of the district. Pastors presented topics with skill and practical knowledge, and the discussion was equally informing. Public officials and social workers were present to make reports and answer questions. Special consideration was also given to the maintenance of Christian family standards, parish welfare programs, parental delinquency and wartime problems.

Next fall another institute is to be conducted, probably in Newark, and plans are being discussed for Brooklyn. These institutes also represent part of the program of the Committee on Social Missions of the United Synod of New York.

Religion and Health

The reports and topics presented last week in connection with the annual sessions of the Commission on Religion and Health of the Federal Council of Churches brought out in sharp emphasis the helpful possibilities of pastoral ministrations in time of emotional strain, physical and mental affliction.

We Lutherans have always believed in and exercised the pastoral function of the gospel ministry. In recent years pastoral counseling has been developed into an art which, while it has little to tell a good Lutheran as to motive, does present some interesting techniques and suggestive methods. The Commission on Religion and Health and its executive, Seward Hiltner, have in the past five years rendered a signal service in enlisting psychology and psychiatry to serve the cause of personal religion, and they have done much to bring to hospital and prison chap-

laincies the recognition and status which such ministrations deserve.

The word is that in many cities the Lutherans are well up in the front ranks in institutional mission work and devotional literature for shut-ins. Dr. John S. Bonnell, just back from a number of camp seminars, says the army chaplain's opportunities for personal work and counseling are unparalleled and that religion is meeting the emotional and spiritual need of the service men. Here at Union and general Episcopal seminars special short term orientation courses on religion and health have been set up for pre-chaplaincy training to theological students and pastors considering application for chaplaincies in the armed forces.

Missouri Discussed "Unity"

The New York District Pastoral Conference of the Missouri Synod heard Dr. W. H. Greever, Dr. Ralph H. Long and Dr. Otto H. Bostrom on "Lutheran Unity and Union" at their winter session at St. Luke's, Manhattan, March 2.

The speakers were accorded a hospitable welcome, and it was evident that their messages were not merely well received but that there was general agreement with the views expressed. One Missouri pastor was heard to remark to his pew neighbor, "These men speak our language," to which the other replied, "Yes, we agree on enough essentials to get beyond the talk stage." Reports presented showed that similar discussions in other sections of the Church are equally cheering.

Ten Years After

The resolution of the Long Island Conference of the New York Synod in 1931 calling for a metropolitan joint Inner Mission Society or Council was one of the major actions which resulted in the organization of the Lutheran Welfare Council about a year later. This month it is ten years since the constitution of the Council was finally adopted, March 14, 1933.

Reports at the recent annual meeting showed that the Lutherans of this area are supporting twenty-seven Lutheran inner mission institutions and agencies which last year spent for child care in five homes and two fresh-air camps \$162,525, family service and parish referrals 528,815, three hospitals \$781,130, unattached individuals in eight centers \$80,875, and four homes for the aged,

\$108,235. Total benevolent gifts were nearly a quarter of a million dollars.

The Children's Department of the Council served 245 children last year, an extensive survey of Queens was completed and visitations of six missionaries are being supervised in 74 institutions. A budget of \$11,279 was approved for the current year. It is evident that war times are imposing added burdens upon our agencies of mercy and that needs have increased. Dr. Otto H. Bostrom of Gustavus Adolphus Church is president of the Council, and since a year ago last fall the Rev. Ambrose Hering has devoted full time to executive duties.

Kentucky-Tennessee News

By ROGER G. IMHOFF

Memorial Church, Nashville, Tenn., reports that damage by fire February 7 (see *THE LUTHERAN* for February 24) exceeds insurance by more than \$2,000. In addition, several memorials were destroyed, including the altar Bible and Service Book, offering plates, windows, chairs, paraments, and a piano. Pastor Edwin J. Detmer also lost books and study equipment valued at \$100. Other needs now include five dozen Common Service Books and a like number of Parish and Church School Hymnals. One bit of good news in the Detmer household these days was the birth of a son, Edwin John, Jr., to Mrs. Detmer one week after the conflagration.

Louisville Lutherans

are in the midst of their annual open season for union programs. In February the county-wide Men's League banqueted at Memorial Church on Lincoln's birthday.

The Lutheran pastors of the district held a pre-Lenten retreat and communion at Fenner Memorial Church March 8 with two guest pastors in attendance, the Rev. William Burger of Louisville, retired, and Pastor John A. Ritchie of Corydon, Ind. The Men's League held their annual Lenten retreat at Fenner Memorial March 23.

Confirmation classes from all ten churches in the district will gather on Passion Sunday night, April 11, in worship at Third Church.

Mrs. Mabel Fenner of Philadelphia, Pa., speaking for the Children of the Church program of the Parish and Church School Board, brought a highly instructive message to our congregations in Nashville, Memphis, Paducah, Louisville, Park Hills, Newport, and Bellevue in February.

The Lutheran

The Rev. Richard H. Trojan, formerly of Fort Wayne, Ind., was installed at St. Mark's Church, Newport, by the president of the Kentucky-Tennessee Synod, Dr. Ira R. Ladd, February 7.

St. Paul's Church, Nashville, has called Robert S. Kinsey, Ph.D., a senior at Hamma Divinity School, to be their pastor. He will be ordained by the Ohio Synod in May. Pastor Detmer has been supplying this congregation for the past year.

A Good Report

St. Matthew's Church, Paducah, is in the limelight these days. In recent months, under the leadership of Pastor Howard Wessling, the congregation has burned its mortgage, matched the synod Mission Board's offer of \$800 to apply on debt reduction, and has bought an attractive seven-room brick parsonage. Synod will meet in this church in May with Dr. H. Brent Schaeffer of Jackson, Miss., as the representative of the U. L. C. A. Scheduled for ordination is Oliver Rajala of Nashville, a senior at Hamma Divinity School. His pastor, Dr. I. W. Gernert, will preach the ordination sermon.

Two other mission churches are hard at work on Mission Board financial challenges. *Park Hills*, led by Pastor Lorin Spenny, is striving to match an \$800 offer and *First United Church, Memphis*, the Rev. Victor D. Derrick pastor, has accepted an arrangement to match dollar for dollar all monies raised for the building fund above the original \$500 allocated for this purpose.

South Carolina News

By WYNNE C. BOLIEK

Most parishes in the South Carolina Synod are now in the midst of their Lenten programs. Reports indicate that the attendance at Lenten services is exceptionally good. Lenten programs received from various pastors set forth vital Christian themes for study during these days.

World Day of Prayer observance and also the Week of Prayer and Self-denial by the Missionary Society had not only good attendance but programs designed for serious study and spiritual strength. In some sections several congregations united for joint observance, and in other parishes services were held by individual congregations.

March 1 the newly elected full-time president of the South Carolina Synod, the Rev. Karl W. Kinard, began the duties of this office. He will be located in Columbia.

The Rev. Fred R. Greninger has recently come to Columbia to take up the duties of pastor at the Lutheran Serv-

ice Center. His duties will include ministering to the men in Fort Jackson and the Columbia Air Base. He comes from Altoona, Pa. Other Service Center pastors in the state who are doing a splendid work, include the Rev. Dewey L. Heglar at Charleston; Charles J. Shealy, D.D., Spartanburg; the Rev. E. Z. Penee, Greenville.

The Lutheran Brotherhood

of the South Carolina Synod held their annual convention March 3 in St. Paul's Church, Columbia. H. A. McCullough, D.D., pastor, the Rev. E. D. Ziegler, associate pastor. The theme discussed was "Lutheran Men in Action." Taking part on the program were the Rev. George E. Meetze and the Rev. W. C. Boliek of Columbia, the Rev. Carl B. Caughman of Cameron, and Gary Paschal of Columbia. Dr. Erland Nelson of Newberry was elected president for the new year.

Redeemer Church, Ashley Forest section, Charleston, was formally opened on the afternoon of March 7. Dr. M. J. Bieber, under the direction of the Board of American Missions, is in charge of this work. The Rev. Karl W. Kinard participated in the opening service. The chapel was filled.

The Rev. E. K. Counts, pastor of Bethlehem Parish, Pomaria, resigned after nine years in this work to accept a call to the pastorate of St. John's and Mt. Calvary churches, Johnston, S. C. During his pastorate at Pomaria, 220 adults were received into membership by confirmation and certificate; ninety children were received by baptism and certificate. The three churches and the parsonage were remodeled and decorated; twenty-two Sunday school rooms were built and furnished. A number of changes were made in the church buildings which add to their beauty and value.

The Newberry College Women's League continues to grow rapidly in membership and strength. Now there are more than 300 members. Mrs. N. E. Derrick of Columbia is the capable president of this League.

February 21 an impressive service was held in the Church of the Reformation, Columbia, for the dedication of a new service flag, which bears thirty-five stars. The flag was a gift of a young couple in the congregation.

An Appreciated Gift

The Lowman Home for the Aged and Helpless, White Rock, S. C., recently received a gift of \$300 from Mr. Beam of Cherryville, N. C., for the purchase of a new stove for the kitchen. This came in response to an appeal by the writer at the recent meeting of the North Carolina Synod.

Nova Scotia News

By DOUGLAS A. CONRAD

An impressive service was held for the inauguration of Boy Scout Week on the evening of February 21, at the Lutheran Church of the Resurrection in Halifax. The two new Union Jacks, the Boy Scout flag and the Girl Guide flag were dedicated by Pastor Conrad. Scout flags were presented to the troop by the Men's Club, and the Guide flags by the Ladies' Aid. Our guests on this occasion were Mrs. M. V. Schenck, Provincial Commissioner of the Girl Guide Association, and Mr. William Speed, Field Commissioner of the Boy Scout Association of Nova Scotia. These two officials gave short addresses, and Pastor Conrad spoke on "Loyalty to Christ."

The girls and boys also took part in activities which were held during Scout Week. The girls were present at the Guide Rally on Thinking Day, which was held in the School for the Blind. On Friday evening of that week, a special program was given in the church hall, when the parents and members of the church were the invited guests of the children. In addition to the Field Commissioner, the president of the Halifax District was present.

The Men's Club of Resurrection Church has had some interesting meetings lately. At one of the February meetings an official of one of the electric companies of the city gave an illustrated lecture on "Black Light" or "Fluorescence." Later a relative of one of the members showed some interesting movies of summer camp life and fishing and hunting trips through the province. At the last meeting, Captain George Innes, Lutheran army chaplain, told of his work and experiences among the men in the army. The Rev. B. Hindal, pastor of the Norwegian Lutheran Seamen's Mission, told of the history of that work, and some highlights of his work with the men of the Norwegian Merchant Marine. At a later meeting Pastor Hindal will show movies of Norway.

At the morning service March 14 the Church of the Resurrection welcomed the members of the C. W. A. C. This was their first visit to a Lutheran Church, and we understand that our church will be one of those to be visited regularly.

The annual *Pre-Lenten Retreat for the Pastors of the Synod* was held in St. Paul's Church, Bridgewater, March 8. All the pastors were present and partook of the Holy Communion, which service was conducted by the officers of the association, the Rev. W. J. Goos and Paul Eydtt.

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In Which We Serve, *The Pride of the Yankees*.

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at Dawn*, *For Me and My Gal*, *Fortress on the Volga*, *Gentleman Jim*, *George Washington
Slept Here*, *Journey for Margaret*, *Keeper of the Flame*, *Life Begins at 8.30*, *The
Magnificent Ambersons*, *Moscow Strikes Back*, *Mrs. Miniver*, *My Sister Eileen*, *One of
Our Aircraft Is Missing*, *The Pied Piper*, *Random Harvest*, *Shadow of a Doubt*, *The
Siege of Leningrad*, *The Talk of the Town*, *Target for Tonight*, *Wake Island*, *Wings
and the Woman*.

*The Amazing Mrs.
Holliday* (Univ.)
Deanna Durbin
Barry Fitzgerald
Edmond O'Brien

Drama. Young teacher
from China poses as widow
of captain of torpedoed
ship to gain home for ref-
ugee children in her care.

A few passages are appealing, but
story as a whole is shallow
and artificial, while film is *overwhelmed*
by magnificence of its settings.
M, Y

*At the Front in
North Africa*
(Official U. S.
Signal Corps
film)

Documentary. Technicolor
shots of tanks landing at
Bone and crossing Algiers,
bombing of airport and
portions of minor tank bat-
tle.

Although photography is blurred
and erratic, and commentary does
little to relieve sketchiness of action,
film will, because of subject matter,
be of considerable *current interest*.
M, Y

Battle for Siberia
(Artkino; dia-
logue in Russian,
with titles in
English)

Drama. Resistance by
Soviet guerillas to inter-
vention by Japan, helped by
White Russians and other
powers, in early twenties.

Story hard to follow and camera
work not impressive. Characteriza-
tions, however, are excellent, and
outdoor shots of minor encounters
and battles have rugged sweep and
conviction.
M, Y

Hello Frisco, Hello
(Fox)
Lynn Bari
Alice Faye
Jack Oakie
John Payne

Musical, featuring tunes
and dances of early 1900's,
set in tale of ups and
downs of vaudeville quar-
ter originating in San Fran-
cisco's "honky tonk" sec-
tion.

Sentimental, glamorizing color and
loyalties of the vaudeville profes-
sion, its story trite and cut to form-
ula but made *entertaining* by tech-
nicolor settings, pleasant, tuneful
interludes.
M, Y

Power of the Press
(Col.)
Gloria Dickson
Guy Kibbee
Lee Tracy

Melodrama. Small-town
editor unmasks Fascist plot
behind a New York daily's
sensationalism and anti-
British line.

A rather too-easy working out of
plot; nevertheless, presentation is
more convincing than is usual in
this type of "B" film. *Action better
than pauses to editorialize.* *M, Y*

*When Johnny
Comes Marching
Home* (Univ.)
Gloria Jean
Allan Jones
Spitalny All-Girl
Orchestra

*Musical numbers strung
along* talk of army hero
whose visit incognito leads
friends to suspect desertion.

Naive, trivial story; interludes render
it *pleasant entertainment*, mainly,
perhaps, for
Y

Queen City Gleanings

LENTEN OBSERVANCE IN ALLENTOWN, PA.

Muhlenberg College Scholarship Examinations

By ANSON W. LINDENMUTH

WE are in the season of Lent. Con-
gregations under the leadership of our
pastors are putting on special Lenten
programs of worship. Pastors are again
emphasizing the psychological aspect of
Lent in calling their parishioners to

special devotions, meditation, repent-
ance, reconsecration, and reliving of
the Passion History of our Lord. Reg-
ular mid-week services are conducted
by all our congregations. Family vis-
itations are made by devout church

members. Pastors hold special meetings with inquirers and applicants for church membership. Catechetical work is receiving special emphasis and preparation is made for confirmation.

Daily noonday Lenten services are conducted every day of the week except Saturday and Sunday in Zion Evangelical and Reformed Church located in the heart of the City of Allentown. Members of the Ministers' League of Allentown, and of the Ministerial Association of Bethlehem, Pa., are delivering the messages. On the same days of the week members of these pastoral associations are broadcasting Lenten messages from 1.30 to 1.45 P. M. over Station WSAW-WCBA, Allentown, Pa.

Congregational Happenings

The Rev. Byron R. Stauffer, for the past five years pastor of Grace Church, East Bangor, Pa., was installed as the first pastor of the newly formed Christ Church, Hellertown, Pa. Christ Church, together with Christ (Lower Saucon) and St. Luke's Churches, had constituted the Hellertown Parish, and were served by the Rev. Robert H. Krauss for the last twenty-six years. Because of the ill health of Pastor Krauss the parish was divided, two new parishes formed, and Pastor Krauss was retained as pastor of the latter two congregations, or parish.

March 9 a *Pre-Lenten Communion Service* was held jointly by the members of the Lutheran Pastoral Association of Allentown and Vicinity, and the members of the Bethlehem Lutheran Pastoral Association in the Rosemont Lutheran Church, Bethlehem, Pa., the Rev. Henry J. Croushore pastor. The Rev. Arthur S. Deibert, pastor of Zion Church, Northampton, Pa., president of the Allentown Pastoral Association, preached the sermon. The Rev. William C. Berkemeyer, pastor of St. Matthew's Church, Bethlehem, Pa., president of the Bethlehem Association, was the liturgist. Both presidents administered the Sacrament.

March 21, *St. Paul's Union Church*, Trexlertown, Pa., Lutheran and Reformed, celebrated the eighteenth anniversary of the building of the present beautiful church. The Rev. David C. Kaufman has been the Lutheran pastor for the last forty years. A highlight of the anniversary services was a bond-burning ceremony at which bonds undue, voluntarily surrendered by the holders, were burned as an encouragement to the members to continue the work of defraying the church's indebtedness. Pastor Kaufman was assisted by Executive Secretary Earl S. Erb of the Board of Education of the Ministerium of Pennsylvania.

Scholarships at Muhlenberg College

The eight full tuition scholarships that are granted each year to high school seniors from Pennsylvania, New Jersey, and New York on the basis of examinations, personal qualifications, and high school records, will again be awarded by the college.

May 1 will be the date for the holding of these examinations at college. Applicants must report for interview on Friday, April 30, and May 1, and will be guests on the campus Friday night, April 30.

Instead of awarding these scholarships on a four-year basis they will be on a one-year basis of wartime conditions, but may be renewed for a full four-year course if the student remains in college and does satisfactory work.

The examinations are open to all high school seniors who will be able to enter college in June or in September of 1943.

This may be considered an oddity,



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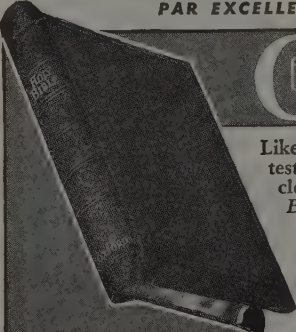
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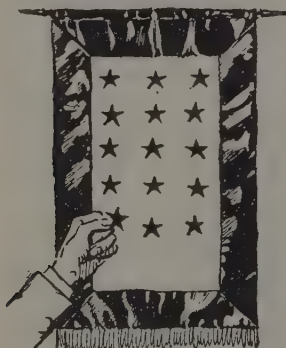
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but it is reported that Muhlenberg College is the only college which conducts very successfully with a very large attendance and interest a course in Parent Education as a cultural feature and gift to the community.

To help high school men who are below military service age to complete a part of their college education before they are called into active service, Muhlenberg will this year admit a freshman class in June and another in September.

Last Offer

Through its new V-12 program, the United States Navy offers one more opportunity to high school seniors and college men to continue their education in college in preparation for commissions in the United States Navy.

The Navy will send selected men under the V-12 program to the college. They will be in uniform, be under Navy discipline and will receive pay while they take basic training specified by the Navy.

Muhlenberg has been approved for "inspection and possible contract" for basic training under the new V-12 program, and both Army and Navy Pre-medical Training, according to a War Manpower Commission announcement.

Muhlenberg Men in Service

During recent weeks a number of Muhlenberg students have been called to active duty from their status as members of the Army Enlisted Reserve Corps. Some who had experience in flying at the local airport have been called into the Air Corps and others into other branches of the Army. The student body has been reduced from 424 at the beginning of the year to 340 as a result of the graduation of 28 seniors on January 31 and calls to military service.

Muhlenberg lists 483 alumni, students and former students now in the armed forces.

Luther League News

The Harrisburg District of the Luther League of Central Pennsylvania Synod held a big convention in Bethlehem Church, Harrisburg, Pa., and a candle-light installation for their newly elected officers. About 200 delegates attended the afternoon and evening sessions of this twenty-fifth annual convention. Special speakers were Miss Christie Zimmerman, missionary to India for twelve years; the Rev. Gerald G. Neely, pastor of Christ Church, York; and the Rev. W. Edward McHale, pastor of St. John's Church, Steelton.

The following officers were elected and installed: President, Vance R.

Stouffer; Mrs. Teletha Long and Harry Evelyn, vice-presidents; secretary, Miss Gladys Grundon; treasurer, Miss Emma R. Heller; and executive secretary, Mrs. Mary H. Hammersla.

The York District Luther League held a Workers' Conference, Tuesday evening, March 23, in St. Paul's Church, the Rev. Chester Simonton pastor. An open forum was held and a group of "experts," namely, the Rev. George Laird, Robert Menges, Evelyn Emig, Ruth Heckaman, Earl Bricker, and Lester Seiders, handled questions and problems presented by Luther Leaguers in the audience.

"Of the Church, By the Church, For the Church," was the theme chosen for the devotional period of the "Faith, Fun, Food Rally," April 29, in St. Peter's Church, North York. The social and recreational portion of the meeting is in charge of the York District Social Secretary, Ruth Diller.

When Lutherans Get Together

(Continued from page 9)

the second place, the visiting pastors were unanimous in their testimony to the unity of spirit existing among Lutherans, which this service illustrated.

A Memorable Sermon

The marvelous congregational singing also impressed the visitors deeply, and the devotional spirit with which the full service was rendered in the Gregorian setting made an unforgettable impression upon those who heard it for the first time. The sermon was one of the high points of the service. Dr. Meyer in simple but earnest and forceful words emphasized the great commission that had been given to all ambassadors of the church. He deplored the stupidity and folly which caused division in the ranks of Evangelical Lutherans. The new pastor of St. Philip's enters upon his work with the ringing words of this sermon for his guide. The congregations whose pastors were present will, no doubt, sense a new zeal in the sermons in their pulpits this Lent.

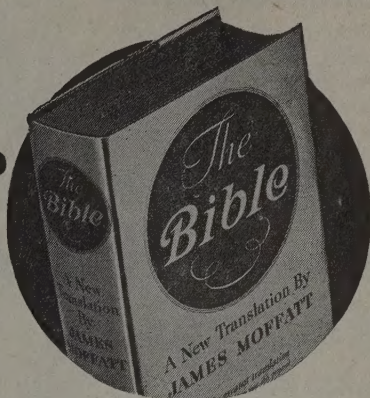
Transfiguration Church tendered a farewell reception to the Rev. Samuel Lewis immediately after the service of ordination. The social hour made an excellent impression upon the visitors.

Of Distinguished Ancestry

It, however, should be no surprise that these people are such good Lutherans, if their history is reviewed. At a time when Lutherans were being jailed for daring to preach their faith in New York, then called New Amster-

Q. and A.

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—JOHN HENRY JOWETT

Q. What is THE MOFFATT BIBLE?

A. THE MOFFATT BIBLE is a complete re-translation in modern speech of the earliest known Bible texts. It is not a paraphrase of the King James Version.

Q. What is meant by "modern speech"?

A. Twentieth-century English is not the same as the seventeenth-century language in which the great earlier translations were cast. Lovely as the King James Version is, many of the constructions, words, verb endings, etc. used in it have passed out of usage, and hence have lost their sharpness of meaning for modern readers. In eliminating archaisms, without ever lapsing into slang, THE MOFFATT BIBLE gives us of today the Bible's great teachings within a familiar language framework.

Q. What does a complete re-translation do for the reader?

A. Most important of all it gives him a Bible with a tremendous increase in accuracy. This has been brought

about by incorporating all the discoveries of archaeology and papyrology, plus the modern findings of historians, philologists and New Testament scholars, wherever these modern findings cast light on the meaning of the original texts. The last seventy-five years have seen the discovery of much valuable material completely unavailable to earlier translators.

Q. Are there any further advantages in THE MOFFATT BIBLE?

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dam, the ancestors of these members of Transfiguration were freely worshipping as Lutherans in the West Indies. When the day came that the erection of a Lutheran Church building was permitted in New York City, their ancestors in the Lutheran Church at Charlotte Amalie, St. Thomas, were the first to send a substantial gift for this purpose.

In view of the unfortunate publicity that has recently been given to certain

events in Harlem by the press, it should be widely publicized to the credit of the New York Synod that the work among negroes is one phase of churchly activity that this synod is not shirking. In fact, it is the only synod in the United Lutheran Church that has negro pastors in its membership, five of whom have been ordained by this synod and who attend synodical sessions on equal footing with all other members of the synod.

CONGREGATIONS

Dunkirk, N. Y. March 7 Grace Church celebrated the fortieth anniversary of its organization and also burned a mortgage which originally was \$45,000. The present church building was dedicated November 8, 1925, and is the second edifice to be used by the congregation. There have also been

two pastors, the Rev. G. G. Ruff, who served the church for thirteen years, and the Rev. John Dimpfl, the present pastor, who began his pastorate in 1916.

Pastor Dimpfl has guided the welfare of the congregation for the past twenty-seven years, and Grace Church has come to a position of leadership among the religious forces of Dunkirk. At the service on March 7 Dr. Samuel Trexler,

president of the United Synod of New York, preached the sermon. There was a meeting of fellowship and recollection in the assembly room of the church March 8.

Osborn, Ohio. The Rev. P. H. Weihs announces that his congregation, St. Mark's Church, Osborn, plans to open a service center for soldiers at the church. Recently the Rev. C. E. Flath was called to assist Pastor Weihs in this parish, thus enabling him to devote more time to the care of men in the service.

At the February board meeting of the Inner Mission Society, it was decided to assist in the establishment of this service center and to furnish it.

Philadelphia, Pa. Temple Church, the Rev. Hugh E. Yost pastor, presented a splendid parochial report for 1942 at their recent annual congregational meeting. All budget objectives were raised 100 per cent, including current operating expenses, taxes, debt retirement, full apportionment, and the foreign mission special to aid in the support of the Rev. Joseph K. Donat, missionary to Africa. In addition, new church hymnals, new dishes and kitchen equipment, and \$2,500 in bond retirement were provided through generous special gifts.

Receipts for current expenses amounted to \$11,233 and for unusual expenses \$4,068. In addition to this, \$3,191 for apportionment to the Central Pennsylvania Synod and the United Lutheran Church and \$2,182 for unapportioned benevolence passed through the hands of the church treasurer.

The first Sunday in March is set aside each year in memory of the first pastor of this congregation, Dr. August Pohlman. This year the address on this occasion will be delivered by Dr. Ivan H. Hagedorn, the first son of this congregation to enter the ministry.

From the pastor's report we learn that the communing membership is 667, confirmed 1,030, and baptized 1,409. Total accessions to membership during the past year were 57.

The congregation voted on an improvement program that will include the reconstructed Sunday school part of the building which will be known as Pohlman Memorial Chapel. A financial campaign for \$25,000 will be inaugurated March 7, 1943, but the actual work of renovation will not begin until the financial goal has been realized.

An Admirable Project

(Continued from page 7)

inary for Women at Jeffersontown, was purchased. After extensive remodeling the Home was dedicated June 26, 1927, and a dozen years later ad-

WHEN YOUR KNEES KNOCK-KNEEL
Commit thy way unto the Lord
Psalm 37:3

GOD HATH MADE OF ONE BLOOD
ALL NATIONS OF MEN
John 13:35
HAVE LOVE ONE FOR ANOTHER

IF GOD BE YOUR PARTNER MAKE YOUR PLANS LARGE
CALL UNTO ME
Job 34:3

LET US GO INTO THE HOUSE OF THE LORD
Psalm 122:1

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WHOSEVER WILL MAY COME

My Prayer
Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Lord my strength and my Redeemer Amen. Psalm 10:11

IN ALL THY WAYS ACKNOWLEDGE HIM
AND HE SHALL DIRECT THY PATHS
Psalm 104:34

LOVE SO ARANGING SO DIVINE
DEMANDS MY SOUL - MY LIFE MY ALL

EXCEPT THE LORD KEEP THE CITY THE WATCH-MAN WAKETH BUT IN VAIN
Psalm 127:1

I AM COME THAT YE MAY HAVE LIFE

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ditional work on the building at a cost of \$11,000 made the home a most attractive place for the twenty-two residents, two staff members and two helpers, comprising the institution's population.

A devoted group of women called "The Orphans' Aid Society" were the first substantial backers of the new enterprise. This was the forerunner of the "Home Aid" previously referred to in this article.

Matron of the synod's lone institution located on its own territory is Miss Euxine Weller of Fenner Memorial Church, Louisville, and the gardener is C. H. Graff of Christ Church, Jeffersontown.

The Kentucky-Tennessee Synod looks forward to May 9 to give an annual offering for the care of her aged!

Memorial Tablet to Dr. Pfatteicher

THE Church of the Holy Communion, Philadelphia, Pa., dedicated a tablet Sunday, March 7, at The Service. It bears the following inscription:

"In Memoriam

REV. E. P. PFATTEICHER,
D.D., Ph.D., LL.D.

Pastor of this Church 1907-1918
President Ministerium of Pennsylvania
1926-1943

For me to live is Christ and to
die is gain."

The pastor of the church, J. Henry Harms, D.D., officiated and the congregation joined in paying this tribute to the memory of a much beloved pastor of other years.

SYNODS

The eighty-ninth annual convention of the *United Lutheran Synod in Iowa* will be held May 10-12 at the First Lutheran Church, Cedar Rapids, Iowa, the Rev. Paul L. Miller pastor. The Service of Holy Communion will be held at the opening session Monday afternoon, May 10, at 4.00 o'clock.

Ralph M. Krueger, Sec.

The seventy-fifth annual meeting of the *Synod of Kansas and Adjacent States* will be held in First English Lutheran Church, Topeka, Kan., the Rev. R. E. Rangelor pastor, May 4-6.

George L. Search, Sec.

The tenth annual convention of the *Kentucky-Tennessee Synod* will meet at St. Matthew's Church, Paducah, Ky., the Rev. Howard A. Wessling pastor, May 18 and 19. The opening Communion Service at 9.00 A. M., May 18, with sermon by President Ira R. Ladd, D.D.

Lorin L. Spenny, Sec.

The *Evangelical Lutheran Synod of Maryland* will meet at the Lutheran Theological Seminary, Gettysburg, Pa., May 25 and 26. The first session will be held Tuesday, May 25, at 8.30 A. M.

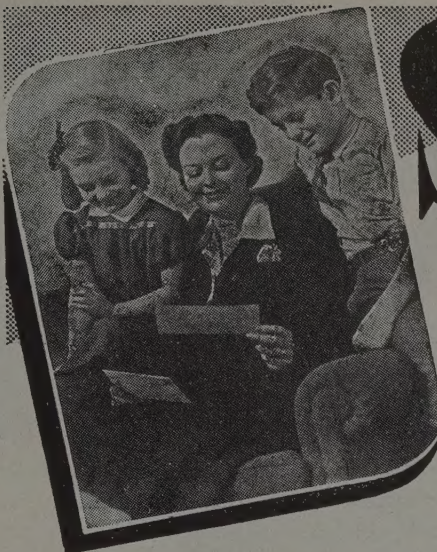
The Service of Ordination and the Holy Communion will be held Wednesday afternoon at 3.00 o'clock.

Applicants for ordination and licensure will meet the Examining Committee Monday, May 24, at 2.00 P. M.

J. Frank Fife, Sec.

The twenty-third annual convention of the *Michigan Synod* will be held at Augsburg Church, Detroit, Mich., the Rev. William S. Avery pastor, May 10-12. Opening session at 1.00 P. M., May 10.

Vernon E. Kotter, Sec.



Security

ON THE HOME FRONT

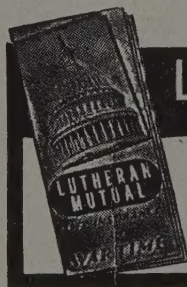
Lutheran Mutual policyholders received benefits amounting to \$974,507 last year. Of this amount nearly \$300,000 was paid to widows, children and other beneficiaries — holding families together, providing funds for education, clearing homes of mortgage debt and accomplishing many other cherished purposes.

In addition, annuity payments brought comfort and peace of mind to many older persons. Policyholders also received \$485,778 in dividends.

The flow of these benefits to families in 21 states, is doubly important in wartime because it helps strengthen the home front, benefiting not only individual families but the communities in which they live.

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The seventy-first annual convention of the *Evangelical Lutheran Synod of Nebraska* will meet May 10-12 in First Lutheran Church, North Platte, Nebr., G. K. Rubrecht, D.D., pastor, beginning May 10, as follows: Fellowship Banquet, 6.30 P. M.; Confession and Holy Communion, 8.00 P. M.

Theodore J. C. Schuldt, Sec.

The fifteenth annual convention of the *United Lutheran Synod of New York* will be held at St. Peter's Church, 54th Street and Lexington Avenue, New York City, the Rev. Dr. A. B. Moldenke pastor, June 21-24. The convention will open with The Service and Holy Communion Monday evening, June 21, at 8.00 o'clock, at St. Peter's Church. Sessions will be held daily at 9.00 A. M. and 2.00 P. M. at the church. The Service of Ordination will be held Wednesday evening, June 23, at 8.00 o'clock.

All candidates for ordination and pastors desiring admittance to the synod will make their arrangements direct with the chairman of the Examining Committee, the Rev. Walter M. Rucius, 95 Mead St., Hempstead, L. I., N. Y.

Paul C. White, Sec.

The *Rocky Mountain Synod* will hold its annual convention in Denver, Colo., May 4-6, at Messiah Lutheran Church.

Albert H. Buhl, Sec.



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SOMEONE TO REMEMBER by Jean Potts

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The influence of a person who died before the story begins is the controlling factor in the plot of this new novel. Miss Kate affected the lives of everyone in Sand Creek all during her 75 years, and especially after her death . . . bringing romance to some, security to others and compunction to one.

TROUBLE AT TAMARACK by David Lavender

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There's a thrill a minute in this story, yet through its dramatic action there filters an important moral lesson—the value of teamwork over individual achievement. Bram Tyler's experiences at Camp Tamarack include gymkhana meets and the tracking down of horse-thieves. Splendid character studies against a colorful background.

VALLEY IN ARMS by Earl Schenck Miers

\$2.50

The author of the still-popular *BIG BEN* has scored again with a powerful novel of the early days in the Connecticut Valley. This is at once an intriguing "hard-to-put-down" story—and an important historic document. Savage Indian warfare—the Wethersfield Massacre and the war with the Pequots—blends with warm, tender romance. (Off Press April 19)

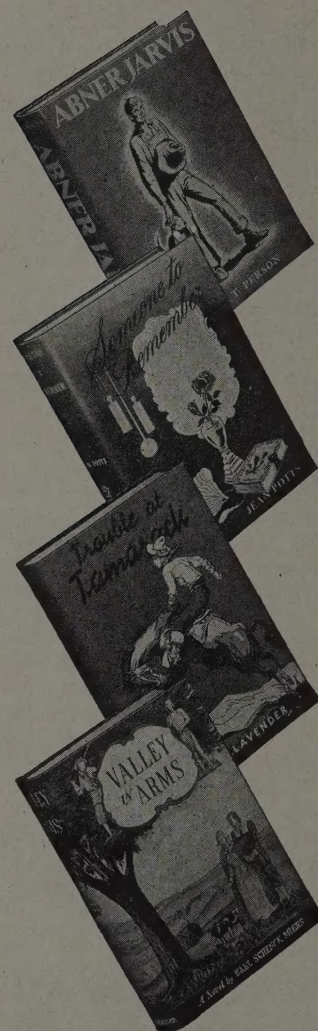
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